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THE TRUE MENTOR;

OR, AN

ESSAY

ON

EDUCATION.

BRITISH MUSEUM

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TRUE MENTOR;

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ESSAY

ON THE

EDUCATION

OF

Young People of Faſhion.

Tranſlated from the FRENCH of the Marquis CARACCIOLI,

Tunc fallere ſolers,
Appoſita intortos extendit regula mores.
PERS. Sat. v.

LONDON:
Printed for J. COOTE, at the King's-Arms
in Pater-noſter-row. MDCCLX.

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THE AUTHOR's PREFACE.

THE following work is intended only as an Eſſay upon Education; a ſubject, which though it may appear already exhauſted, ſtill calls for whole volumes. Never were a greater number of books extant on the proper method of educating youth, and never were youth more

ignorant, more untractable and corrupted. Thoſe who have the care of their inſtruction, content themſelves with throwing a kind of varniſh over the manners and paſſions, which does not in the leaſt alter the real form of them. Hence we appear little more than ſhadows of ourſelves, and can with difficulty find one man, amidſt the crowds that ſurround us. A certain inſignificancy, which it is impoſſible to define, does in ſome meaſure diveſt us of our natures; ſo that the ſoul, which was formed to exerciſe reflection,

tion, is buried beneath a heap of trifles, and loſt in a torrent of words which have no meaning. We dreſs, we powder, we game, and paſs our time in a round of ſenſeleſs talk, and that is all. We imbibe at beſt but a very ſlight and ſuperficial notion of the ſciences, and get by rote a few articles in the catechiſm, or a portion or two of the Bible, without comprehending the ſenſe of the one, or profitting the leaſt by the other.

But we are not to wonder at ſuch a want of wiſe and

learned men, when the ſources which ſhould furniſh them are dried up. Our colleges now-a-days are wholly confined to the teaching one or two languages, whereas we ſtand in need of academies to form the heart at the ſame time that they inrich the mind.

True genius is ſtifled by a cumbrous load of dry rules, and an auſtere, pedantic and formal manner of education. If a ſcholar riſes at ſuch an hour, goes to claſs, repeats a few Latin verſes, or

makes

makes a piece of proſe, he has done wonders: but where is the maſter ſufficiently attentive to call forth the latent genius, to cheriſh it, and teach it to mount? On the contrary, it is ſuffered to remain as it were fixed and concentrated in a ſphere of Rudiments or Proſody, till it is on the point of plunging itſelf into a deluge of ridiculous queſtions, known by the names of *Logic* and *Morality*.

But let us quit this diſagreeable proſpect, and conſi-

der the methods obſerved and practiſed by the generality of governors, in their care of youth. Theſe gentlemen being perfectly well acquainted with the world, make the moſt of their Intelligence in it, to inſpire their pupils with a taſte for all the trifles it abounds with. They refine upon things till they evaporate the very eſſence of them, and leave nothing for the youth under their care, but a heap of unintelligible jargon, and a ſtiffneſs of carriage that makes them little better than ſo many pieces of clock

clock work. They never attempt to work upon the ſoul, that rich and fertile ſoil; but confine themſelves wholly to the ſenſes, which they teach to eſteem nothing but what flatters them; and ſuffer their pupils to live from morning to night, in one continued ſcene of criminal delights. They amuſe them with the view of public ſpectacles; lull them aſleep with the effeminate ſounds of a concert, or inebriate them by the moſt elegant and voluptuous repaſts; ſo that all the faculties of the ſoul become eclipſed, and

young

young people before they know what they truly are, begin to think themſelves mere material beings.

Hence we ſee all the great offices in church and ſtate in want of men of genius, without being able to meet with them. The ſame may be ſaid of the ſciences likewiſe, which at preſent languiſh for want of diſciples, and are juſt on the point of ſinking into oblivion. How are they mangled and disfigured by a ſet of ignorant wretches, who make uſe of them only to countenance and

give

give a ſanction to their own falſe notions! true philoſophy and virtue are now become alike the objects of deriſion: and though every one expects to be looked upon as a man of honour, and ſets up for an author, there never was a time when the man of honour and the author were leſs in eſteem.

That fickleneſs which is ſo much the characteriſtic of the preſent age, muſt proceed in great meaſure, from the manner of our education, which is wholly whimſical, and void of any ſolid foundation. It would

would ſeem, in ſhort, as if education was a philoſophical ſyſtem that might be turned to juſt what one would, and taken or left at pleaſure. This makes it ſo difficult to lay down any fixed rules for education, or to treat of it in ſuch a manner as to pleaſe every one, and this will render the work before us liable to a multitude of objections and cavils from thoſe who are prepoſſeſſed in favour of the theatre or the card-table. Few are willing to diveſt themſelves of their favourite opinion; and it is that which

which generally directs their judgment.

But let us reform the plan of education, let us free it from the load of useless things it is at present encumbered with; in a word, let us render it at once more polished and more simple, and we shall soon perceive as many great men rise up among us as heretofore.

And how are we to act, so as to promise ourselves success? The thing, though difficult, is far from being impossible: we must make choice of experienced and intelligent governors,

nors; ſuch whoſe diſcourſe and converſation may perfect that which has already been begun by the preceptor, in the firſt rudiments of ſtudy: ſuch who are at once fit for action and counſel, are ſerious and gay, fond of retirement, and fit for company, without the leaſt tincture of pedantry or affectation. And ſuch are to be met with by giving them proper encouragement, and paying them a due reſpect. How many garrets in the great cities of London, Paris, and Naples, conceal gentlemen of rare and ſingular talents, who do not in-

deed

deed hit the taſte of the preſent age, becauſe they are not ſufficiently light and ſuperficial; and who diſdain an office, which the world is ſtupid enough to look upon as baſe and ſervile? By an unaccountable piece of folly it is eſteemed more honourable to be a captain, and ſtrut at the head of a parcel of clowns, and handicraft men, called ſoldiers, than to have the direction of young gentlemen of the firſt rank and fortune. Therefore, I ſay once again, let parents but conſider the character of a governor in a proper light, and they will never

want

want one. We have known people of figure in the army, and elſewhere, who have thought it no diſgrace to offer themſelves for the education of youth of diſtinction, when they knew they ſhould be treated with diſtinction themſelves. Nay, even ſovereign princes have ſometimes become ſubjects of a foreign crown, and quitted their own dominions, to diſcharge the office of governor of a province, and collect its revenues; then why ſhould any gentleman be aſhamed of taking charge of a young nobleman's education? but men are as capricious in their actions, as in their opinions.

The

The want of a juſt and equal way of thinking amongſt us, is owing to every one's deciding purely according to his own prejudices. But, nevertheleſs, education is undoubtedly the art of arts; and the perſon to whoſe care we owe the forming of a faithful friend, a good parent, and a worthy citizen, merits the higheſt honour. We know in what eſteem Alexander held his tutor Ariſtotle; and how happy Philip thought himſelf in having been able to procure for his ſon a guide of ſuch approved knowledge and wiſdom.

I have given this work, the title

title of The TRUE MENTOR, in contra-diſtinction to thoſe mercenary wretches, who make the office of governor as much a trade as a ſhoe-maker does of making ſhoes. Their ideas are influenced by principles as mechanical as thoſe of their actions. The word MENTOR ſignifies the ſame as Governor, and is become famous ſince the elegant Fénelon made uſe of it in his Telemachus, to expreſs the perſon of Minerva. Mentor was originally one of Homer's friends.

The reader will find very few quotations in this work. It is not always the moſt voluminous

luminous writings that are the beſt; nor do all writers think like ſome Italians and Germans, who value a book only as it is filled with diſſertations and authorities; ſo that in a folio of of a thouſand pages, you will hardly find the tenth part their own.

I thought neceſſary to inſert a ſhort article at the end of the work, relating to travelling, and the obſervations proper to be made in the principal cities in Europe. In which, however, I have not included a deſcription of churches or public buildings, as every work of this kind abounds with them.

I may

I may, perhaps, appear too prolix in some things, as that judicious and excellent critic Mr. Freron has very justly observed in his review of this work, which he has otherwise been pleased to favour with his approbation and praise: but I thought I could not dispense with taking notice of many different particulars: Perhaps I may have been mistaken.

THE

THE TRUE MENTOR.

IT is ſo difficult a thing to meet with a true Mentor amongſt mankind, that even the ingenious Mr. de Fenelon thought it neceſſary to have recourſe to the Deities, when he wanted a guide for his young Telemachus; and in fact, it is to be wiſhed, that every governor did, in ſome meaſure, participate of the virtues attributed to Minerva. Youth forms the moſt intereſting portion of every ſtate, and therefore claims our utmoſt pains and application. Every young perſon makes a kind of republic in himſelf, or, more properly ſpeaking, a world; in the government of which various methods are to be uſed, ſometimes deſpotiſm, ſometimes monarchy.

But where ſhall we find ſages properly verſed in this art? All the diſcourſe now-a-days, is about the management and aggrandizing of the ſtate, and every one thinks he has a right to form his own projects by his fire-ſide. One takes upon him the diſpoſition of our armies, another gives advice to the miniſter, and yet all

this wonderful knowledge and penetration diſappears, when they are called upon to form a young man. So true is it, that to keep under the paſſions that agitate his heart, and remove the clouds of prejudice that obſcure it, is of all difficulties the greateſt. To find out the receſſes of an heart ſo formed, would be a diſcovery in the true ſenſe of the word: but ſince that is next to an impoſſibility; the Mentor ought at leaſt to look inward, and examine his own. There he will perceive, what he himſelf was in his early years; and diſcover the impulſe by which he was then actuated. A thorough knowledge of one's ſelf, is the ſureſt way of knowing others. Our own youth is, in ſome meaſure, only a repetition of that of our parents. The ſame inclinations, the ſame deſires, and the ſame caprices govern each; the ſole difference lies in the greater or leſs degree of earneſtneſs with which we follow our purſuits.

Were men to be born over again, they would doubtleſs profit conſiderably by the retroſpection of the errors of their former lives; and obſerve a greater regularity in their conduct: but unhappily for us, the rapid ſtream of time that hurries us away, hardly gives us leiſure for reflection. We follow its current, or rather torrent, even

to

to the brink of the grave, without ſo much as knowing whether we have lived or not. Then, when it is too late, a life ſpent in diſorder and irregularity preſents itſelf in a confuſed manner to our mind; we fetch a ſigh, and cloſe our eyes for ever. Such is the fate of thoſe who have not hearkened to the remonſtrances of an experienced guide, but liſtened only to the call of their own paſſions; a fatal call! that deludes and enchants us, till it leads us to the precipice.

Scarcely have we reached our ſeventh year, when a ſmall degree of will, already inclined towards evil, begins to ſhew itſelf; and the little underſtanding we have, already the ſlave to folly, buſies itſelf wholly about trifles: every thing at this time appears a matter of aſtoniſhment to us: we admire every thing but reaſon: we are charmed with pleaſure, virtue ſhocks us, poverty appears hideous, and riches and grandeur the objects of our envy. Not a child but is ready to ſell his birth-right for a play-thing or a ſugar-plumb, or to cry after a new coat. All our caprices, different inclinations, and little obſtinacies, are ſo many cords that worldly deſire makes uſe of, to bow to the earth, a ſoul formed by nature to mount above the ſtars. What then would be-

come of our infant ſtate, in the midſt of this diſorder and confuſion, did not a ray of light, proportioned to the feeble powers of our intellects, lend its kindly aſſiſtance? By the help of this, we firſt begin to ſet one foot before the other, and gently follow the path that prudence has traced out for every individual. Were it not for the precautions of our parents, and the leſſons we from time to time receive from them, we ſhould at beſt be able only to feel out our way; but our firſt years paſs under their direction, till the moment arrives that beſpeaks our youth.

What a ſeaſon of life is this! Who is able to draw a perfect picture of it? Here it preſents itſelf in the moſt delightful colours, and with all the unaffected graces of innocence; there, it appears enveloped in vices and diſſimulation. In one it ſets to view a fair and open countenance, that, like the morning flower, blooms with the moſt engaging freſhneſs; in another, it bears a ſullen and moroſe aſpect, ſpreading itſelf over the whole viſage: here it wears a vigour that is daily encreaſing, and bids defiance to all the inclemencies of air or ſeaſons; there it ſinks into a languor, that ſuffers the body to take every evil bent, or labours under a train of real or imaginary diſorders, that hinder the mind

from

from exerting its faculties. Does the memory retain with eaſe the moſt barbarous terms, or moſt difficult ſubjects? An abſolute indifference to every thing relating to ſcience, checks this progreſs; does the imagination, like a rocket, riſe up and ſpread itſelf on all ſides? A fickleneſs lighter than the wind, leaves us nothing but a vapour to behold.

Such is the contraſt we meet with in youth. Therefore, it requires the greateſt art imaginable to come at the knowledge of a young man, ſo as to be able to define him. When you think you have given the moſt exact deſcription of him, and painted him with all his characters, you find yourſelf deceived, and are conſcious that the chief ſtrokes have eſcaped your pencil; it is no longer the ſame perſon. There are four things, ſays the wiſe man, that it is hard to follow, the flight of an eagle when ſhe mounts above the clouds; the ſwiftneſs of a ſhip when it cuts the waves; the windings of a ſerpent when it rolls itſelf in folds; and the ways of youth. In effect, youth, ever reſtleſs and in motion, is always moſt ſatisfied where it is not. It is a kind of quick-ſilver, that there is no fixing; a new wine that ferments with the utmoſt

 violence;

violence; a cameleon that aſſumes a thouſand different ſhapes and appearances.

Delightful years! years never more to return! Muſt you then be paſſed in a total ignorance of ourſelves, in an eſtrangement from all our duties, and in a round of confuſion and perturbation? Muſt thoſe moments, that ſhould be to us as the ſeeds of glory and happineſs, be almoſt always blaſted by ſome diſorders! Yes, Providence has ſeen fit to permit this to humble man, and to make him ſenſible of the impotence of his own reaſon, and the frailty of a body, that was born as yeſterday, flouriſhes to-day, and to-morrow is no more. We paſs ſucceſſively, and in a manner imperceptibly through three different zones in life. The torrid, which is our youth; the temperate, or ſtate of manhood; and, laſtly, the frigid or old age; when all our paſſions and deſires become languid and dead, and all the fire of our imagination extinct.

What pleaſure would it be, to behold a young man, guided by reaſon, and exerciſing in the moſt noble manner his amiable faculties; to ſee him ſeeking after truth in the midſt of the many giddy beings that are continually fluttering round him! For youth is the ſeaſon in which we

remove

remove the exterior appearances of objects, to examine into their real properties. We act then by nature, as ſhe had before done by us. She did not form us all at once, but by little and little, firſt unfolding our members, and then filling them with proper juices for their nouriſhment: in like manner we diſcover nature only by degrees, one part after another.

Theſe firſt diſcoveries would undoubtedly afford us the greateſt pleaſure, and become the objects of our ſerious application; did not our unhappy paſſions which now begin to rage within, ſurround us with the utmoſt fury, and take poſſeſſion of us in ſuch a manner as miſerably to disfigure our youth. Can we doubt of the truth of this aſſertion? Let us look back to the age of fifteen or twenty. What were we then? A little world of paſſions and prejudices; an aſſemblage of contradictions and errors. We could not bear our maſters; we induſtriouſly avoided our parents, and languiſhed after a liberty much more properly denominated libertiniſm. Study appeared the greateſt of burthens; ignorance was all our delight; and no moments appeared ſo happy to us, as thoſe wherein we found means to elude the vigilance of the perſon ſet over us. The ſervant, who was the commode miniſter to

our pleaſures, ſeemed our moſt faithful friend; and we preferred his company to all others: overjoyed to ſteal, if I may ſo term it, a party of pleaſure from the watchful father, or too obſervant governor.

Would to heaven this picture ſubſiſted only in my imagination, and that my pen in deſcribing theſe diſorders of youth, went beyond thoſe diſorders themſelves! But, alas! this is but a ſlight portrait, I may ſay a mere ſketch, a faint idea of the many irregularities committed by young people. Do not all their thoughts turn on the means of over-reaching or deceiving thoſe who have the inſpection of their actions? For example, they open a book where they meet with a lively picture of virtue and goodneſs, and are at the ſame time ſketching out within themſelves a picture of vice. Their ears are open to a lecture of morality, but their hearts are wholly ſhut againſt it. So that every one of us have reaſon to cry out to God in the bitterneſs of his ſoul, *O Lord, remember not the pleaſures and follies of my youth!*

In the midſt of this ſcene of wickedneſs and diſorderly paſſions, we preſent the *True Mentor*, proper to conduct a young man. Methinks I behold him in this critical ſituation: he begins by obſerving; he lies as it were *perdu*; from obſervation he proceeds

ceeds to toleration, from toleration to reprimands, and from reprimands to correction; if he finds the circumſtances ſuch as abſolutely to require it. Nothing ſhocks the young pupil ſo much, as ſetting out with an air of auſterity and moroſeneſs. Many tutors for want of ſmoothing their brow at the firſt interview, have loſt themſelves that confidence, which they cannot be too careful to procure. Mildneſs will make us at leaſt admire thoſe we may not have the reſolution to imitate. Youth ſhould be conſidered as a tender and delicate piece of ſtuff which we are about to embroider, and in which we are to inſert ſometimes gold, ſometimes ſilk. But this is to be done with the greateſt care and precaution; if the needle be too large, or the threads too groſs, the ſtuff will be torn, the embroidery will riſe up, and offer nothing to the eye but diſagreeable knots and inequalities. Thus, the true Mentor will be careful to inſinuate himſelf into his pupil's good graces, before he ventures to reprehend him. He will firſt of all examine, whether the young plant committed to his care, be either too backward, or over ripe; whether it has taken root in a good ſoil; or in other words, if his pupil comes of worthy parents; for it muſt be allowed, that it is a much eaſier taſk to educate a young perſon when ſprung from

virtuous parents; the work is then half done to our hands, every thing concurs for the benefit of the pupil; the governor has in a manner nothing to do but to follow the plan already traced out to him. But what an unhappineſs is it, and how worthy of regret, to ſee a child checked in the paths of virtue, by his own parents proving refractory to the good intentions and deſigns of a prudent Mentor!

And yet how many parents do we meet with of this ſtamp, who, by continually flattering the paſſions and inclinations of their child, and fooliſhly granting him every thing he deſires, at length complete their work, and render him juſt ſuch an one as themſelves? Hence thoſe ſwarms of great men and lords, which ſpread themſelves over almoſt every country, to be the plagues of all around them, or at beſt to lead a life barely a degree above vegetation.

But let us quit ſcandal, and turn our eyes to the proſpect of virtue. Let us ſuppoſe the True Mentor coming into a family, and receiving, as the moſt ſacred of all truſts, the child committed to his charge. At his firſt appearance, his looks are all ſweetneſs and affability. He will join in the moſt childiſh amuſements, the better to accommodate himſelf to his

pupil,

pupil, and gain an inſight into his habitudes and inclinations. At firſt he remits all kind of authority, and lays not the leaſt reſtraint upon him; he permits him to go and come as he pleaſes, and by thus indulging him in an unreſerved freedom, gives him an opportunity of diſcovering the moſt ſecret wiſh and emotion of his heart.

It is worth while to take a view of theſe firſt moments of behaviour between our Mentor and his pupil. We may here ſee a young man full of cunning, fearful, and upon his guard; employing his watchful eyes, and all his little faculties, in order to find out the weak ſide of his governor, and and turn it to his own advantage on the firſt occaſion. The experienced Mentor on his part, is wholly attentive to ingratiate himſelf, and procure the eſteem of his charge: this ought to be his ſole aim at firſt. Fear renders us odious; friendſhip gains us familiarity; but eſteem holds the true mean capable of operating with ſucceſs the propoſed good. The friendſhip of the young gentleman we educate, ought to be regarded only as the end and recompence of our cares. The attainment of this, we ſhould reſerve for the time, when our pupil, better able to judge for himſelf, comes to know what he owes

his

his faithful guide, and feels himself penetrated with gratitude for his care of him. The friendship of young people, whilst under our government, is but of short duration; and is lost by the first reprimand they meet with, or frequently from the mere inconstancy of their own tempers. The slightest correction will in an instant root from their hearts, all the sentiments of affection which we have for whole months been endeavouring to inspire them with; but it has no effect on sentiments of real esteem, which we never render ourselves more worthy of, than by a steady uniform conduct. A youth, be his character what it will, cannot defend himself against the example of a Mentor always the same. Besides, such an uniformity accustoms a young person betimes, to put on an equal character; and this is no small point gained, especially with the great, who are generally capricious from their birth; for whether it be the family vice, or whether it proceeds from a false notion of greatness, they hardly know the person to-day, that yesterday was almost the object of their worship. They even affect a forgetfulness of circumstances, that it is impossible for them not to remember, and consequently are for ever asking the same questions over again.

In

In ſhort, we may ſay, that the True Mentor, with reſpect to the manner in which he preſents himſelf, appears under the form of thoſe four animals, which repreſent the four evangeliſts; at firſt he appears as a man, the better to accommodate himſelf to the weakneſs and foibles of his pupil, and bear with his little errors; next like the ox, that indefatigable and patient animal, that ſuffers all the heat and labour of the day, to ſupport all the fatigues and contradictions he muſt neceſſarily meet with; then like the lion, to deſtroy the vices of his charge; laſtly, like the eagle, he bears the thoughts and affections of his pupil far above the vulgar tract.

But who is the Mentor endowed with theſe qualities? The true one: and not thoſe mercenary hirelings, who regard the education of a young perſon only as it turns to their profit; and often in concert with their pupil, and as much the ſchool-boy as himſelf, form plans to impoſe upon the frankneſs and confidence of his parents: and ſeem to have no other kind of buſineſs in a houſe, than to be ſpies upon what is going on, and make their report of it. The perfect governor, ſtranger to whatever does not make a part of his profeſſion, confines himſelf wholly

wholly to himſelf, and will on no account meddle with aught, but what abſolutely concerns his office. And what an office! Here he muſt become a child a ſecond time, there he muſt exert the maſter; ſometimes he muſt commend with diſcretion, ſometimes condemn with prudence; now reprimand for a fault, now diſſemble his knowledge of it. The whole depends upon knowing how to accommodate himſelf properly to times and circumſtances; yet the Mentor ſhould always reſerve to himſelf the power of putting a ſtop to the mirth or diverſions of the perſon under his charge. We too frequently ſee young gentlemen exceed the bounds of the recreations allowed them, becauſe the governor is no longer the maſter of checking their diſſipation: now this inconvenience ariſes from not ſeizing the earlieſt opportunities of making himſelf obeyed; for he will afterwards find it a very difficult matter to reſume a proper air of authority, and conduct his young charge as he would wiſh to do.

I am very ſenſible that the want of obſervance in a young perſon of rank and condition to his tutor, and his ill behaviour towards him, is frequently owing to the tutor's not being a perſon of condition himſelf. What reſpect can we ſuppoſe a pupil

will

will have for a Mentor, whom he ſees his parents deſpiſe or make light of, and regard only as one they hire for a ſalary, or perhaps, a genteel kind of valet de chambre. It is therefore to be wiſhed, that people of condition, were educated only by people of condition. What can one think of the crowd of adventurers, that ſpread themſelves every where about, and by mere dint of craft and cringing, come at length to obtain the tuition of young men of quality? As no body knows who they are, or whence they come, they naturally are held in contempt, and made uſe of merely as neceſſary evils. The True Mentor wiſhes not to be accepted, till he has made himſelf perfectly known; he ſeeks to be eſteemed; and to have that eſteem grounded on the moſt honourable teſtimonies of his character; he waits till he is ſought after, and will not accept of the quality of tutor, till he is well appriſed of the good he is likely to be the inſtrument of; otherwiſe, it would be either ſetting a young nobleman up at auction, or ſelling himſelf to the firſt that preſents. Every thing ſhould be tranſacted between the parents and tutors on the footing of confidence and politeneſs; but, alas! can that be done, when neither party know each other; nor take the leaſt pains to do it?

Let

Let us no longer wonder, that the poſt of governor is become ſo deſpicable; and that a place, which ought to hold the firſt rank in ſociety, ſeems now a-day not worth the acceptance of any one. This is owing to parents and governors themſelves: the latter ſeldom ſtriving to make themſelves properly reſpectable; the former, only conſidering how much or how little they muſt give for a tutor. Such is the preſent depravity of the times and manners, that while no expence is ſpared on trifles, while a favourite buſt or ſtatue bears its weight in gold; while we pay a ſinger or fidler even beyond the utmoſt extent of his merits, or moſt ſanguine hopes; while the greateſt care and pains is thought too little to procure a well bred hound, we barter, haggle, and ſtand out for a trifle, when we are about ſecuring a guide for our children; and yet on this guide is to depend their honour, and often the eternal welfare of their ſouls.

Alas! did we but conſider the good that the True Mentor is capable of working, we ſhould ſeek him as the Cynic did a man, with a lanthorn in our hands; and having found him, receive him as a preſent from heaven itſelf, and liſten to his dictates as the oracle of our guidance and inſtruction. What an example of this have

have we left us, by the greateſt men of antiquity! I mean the Romans. When Plotinus, that great philoſopher, who was ſo totally diſengaged from matter that he could with difficulty bear his ſoul to be lodged in a miſerable body, appeared amongſt them, how did they act? Every one ſought after him, every one ſtrove to be acquainted with him, and to entruſt the education of their ſons with him. Fathers on their death-beds, recommended it in their wills, that Plotinus ſhould be tutor to their children; wiſely judging, that ſuch an advantage was the moſt precious legacy they could bequeath them. Thus acted a people, ſo frequently and ſo deſervedly the ſubject of our praiſe. They valued huſbandry, ſays one of their own authors, only as it was an image of the culture of the mind. And indeed we may obſerve a ſurpriſing analogy between the two employments. The gardener beholds the plants and flowers grow up under his eye; the governor is witneſs to the blooming talents and virtues of his charge; the gardener tops the ſuperfluous branches; the governor retrenches every riſing vice: the gardener gathers the fruit he has planted, and indulges himſelf with all their ſweets; the governor ſhares in

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the glory of his pupil, and has the public for a witneſs to his ſucceſs. In like manner, inſtruction paſſes into the breaſt of the pupil, where it is nouriſhed till it ſprouts forth, and produces fruit in due ſeaſon.

The True Mentor, fully ſenſible of the value of theſe advantages, fails not to make the beſt uſe of them: by always acting agreeable to his character, he convinces thoſe who are inclinable to hold him in contempt, of the ſuperiority that a perſon of good conduct and integrity has over every other: eſpecially, in an age when a thouſand fools and madmen are to be met with to one truly wiſe. He raiſes that eſteem ſo much the due of thoſe who ſacrifice themſelves for the good and benefit of youth. Remember, ſaid Seneca to a diſciple of his, whom he wanted to inſpire with gratitude for his preceptor, that you owe yourſelf and all your faculties to him who made you what you are;

Te totum debes cui te talem eſſe debes.

Life is common to us with all other animals, and if we poſſeſs no other privilege than barely that of living, we certainly merit no kind of regard: but that ſecond

life

life which frees us from the bands of our ſenſes and materiality; that ſecond life, which ſoftens our characters, poliſhes our manners, and in a word renders us men and members of ſociety; is a bleſſing of ſuch a nature, as we never can ſufficiently prize or be too thankful for. But let us for a moment diveſt the moſt celebrated perſonages in the world of their governors; let us take from Trajan, Marcus Aurelius, and Antoninus, thoſe by whom they were brought up: and what kind of figure would theſe emperors have made? Why they would have turned out either tyrants, or mere uſeleſs cyphers in the creation; fit only to gallop after a pack of hounds, or doſe away their time upon a couch. The foundation of mighty empires, the vigorous execution of laws, the civilizing of manners, and the raiſing ſcience to the higheſt pinacle of honour, were the fruits of a happy education. To this we owe thoſe kings beloved of heaven and their people; to this we are to attribute thoſe ſhining examples of virtue, and thoſe many excellent productions of genius we are never weary of admiring. Socrates himſelf has confeſſed his being addicted to the moſt ſhameful vices, which he had never been able to conquer, but for the excellent leſſons and precepts that were inſtilled into him.

There

There is no turning our eyes without horror on thoſe nations, where education has not as yet made its way; they ſeem to differ from the brute creation in nothing but their exterior form.

The greateſt misfortune therefore that can befall youth, is to remain in the hands of ignorant or licentious parents; and to live confined within the limits of a family ſeat, where nothing is to be learned but drinking, and idle diverſions. Thus ſituated in the midſt of riot and diſorder, how dreadful a proſpect have they for their future lives! A prudent Mentor, who has theſe obſtacles to ſurmount, will endeavour to turn the attention of his pupil another way, without the leaſt infringing on the reſpect and obſervance he owes his parents; and maintain himſelf in his full authority, without rendering himſelf any wiſe culpable.

I do not here take upon me to aſſert, that we can abſolutely eradicate vices from the hearts of young men of quality. Let thoſe, ſays the author of the Spirit of Laws, who are accuſtomed to do trifling things ſeriouſly, and ſerious things lightly, follow their inclination: for to pretend, for example, to teach an Engliſhman certain French airs of politeneſs, or learn a Frenchman the gravity and ſedateneſs of

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the Engliſh, would be ſtriving againſt the ſtream, and be deſervedly the object of laughter to all who beheld the ridiculous metamorphoſe. Our manners (but not our religion, as the ſame author has ventured to aſſert) are greatly influenced by the climate we live under; ſo that the True Mentor will have an eye to this conſideration, and be careful to adapt his inſtructions to the nature of the genius he has to cultivate, and the particular country he lives in. Thus he gains over the Frenchman by mirth and good humour, the Engliſhman by the punctilio of honour, and the Italian by complaiſance; he intimidates the German by an air of authority; with the Pole he makes uſe of politeneſs, joined to a becoming reſolution; and with the Spaniard, a noble pride.

It may eaſily be perceived that we are ſpeaking here only of the different methods to be obſerved in giving the firſt bent to the characters of youth, which vary according to the different circumſtances of time and place; while the fundamental maxims of education remain always the ſame. But above all things the Mentor ſhould have a guard upon himſelf in the preſence of youth: *Maxima puero debetur reverentia.* It is every where eſteemed a heinous fault to give

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cauſe of offence to the leaſt child; therefore, the greateſt circumſpection ſhould at all times keep the doors of his lips. He muſt never be heard to utter a word that will bear a double meaning; nor ſhould he ever commend thoſe pretended witticiſms which tend to deſtroy the ſenſe of ſhame; and which St. Jerom very elegantly and juſtly calls the ſymptoms of expiring chaſtity. A governor, conſtantly attentive to remove whatever may be in the leaſt prejudicial to virtue, will wear the appearance of it in his looks, words, and whole deportment: he will have his eyes continually on the proceedings of his charge, and of thoſe about him; for it is certain that if we ſee a young gentleman of condition unhappily corrupted in his early years, if virtue fades in his ſoul almoſt as ſoon as it begins to appear; it is very certain, I ſay, in this caſe, that the ſervants about him, are too often the cauſes of this miſchance. A footman is no more than a footman in the eyes of the world; but in thoſe of a young man who has not as yet had a confident, and who longs for one to aſſiſt him in ſatisfying his riſing paſſions; a footman appears a perſon of conſequence, and even worthy to be eſteemed a friend. There is almoſt always a certainty of meeting with baſe and mercenary ſouls amongſt this

this claſs of people. Youth are generally ſenſible of this, and never fail to make their own uſe of it. But how does the True Mentor act to prevent it? He will above all other conſiderations inſiſt on the parents allowing him the liberty of hiring and diſmiſſing the ſervants of his pupil, as he himſelf ſhall ſee proper; and will not place any about him, but ſuch whoſe fidelity he can rely on either from his own knowledge of them, or from the recommendation of ſome perſon of credit. He will likewiſe endeavour to gain their confidence, without countenancing them in any baſe or ſervile flatteries to him; a vice ſo odious in itſelf, is inſufferable even in a ſervant: not to mention that a young man who perceives this to be the caſe, will conſider himſelf as in the midſt of an inquiſition, from which he will earneſtly deſire to free himſelf; and it often happens, that a ſervant to make his court at the expence of his maſter, will tell all that he knows, and frequently more than is truth. The parent is to get a faithful ſervant, and not a ſpy; one that is a friend to virtue and probity, and not ſolely actuated by views of ſelf-intereſt. Sometimes indeed, we may try to bring them over to this, and with ſucceſs. But

But though the ſeveral precautions we have here mentioned, are neceſſary to preſerve decency and decorum, yet ought they not to degenerate into idle fears and frivolous ſuſpicions. To be plain, a too great diſtruſt of their conduct is apt to awaken paſſions and inclinations in young people, and to turn their thoughts upon objects which they had no notion of before. We ſhould be watchful over them, but without letting them perceive it. By too frequently talking to them againſt ſuch things as ſhock modeſty, we run the riſque of exciting thoſe deſires in them, that are the moſt detrimental to it.

Far hence then thoſe pedants, who, always uneaſy themſelves, and making others ſo; are for ever finding ſome harm in the moſt ſimple actions, and never fail to put the worſt conſtruction on the leaſt word or motion. The True Mentor delights rather in a favourable judgment than a groundleſs cenſure; and is far more pleaſed with the contemplation of the parent of all good, than the author of evil, which the viſions of the affrighted bigot is ever preſenting to his eyes.

The main point is to find a Mentor of diſtinguiſhed piety; one able to diſtinguiſh truth from falſhood: ſuch is the man we have now been deſcribing.

Without

Without piety the beſt manners are hardly to be relied on, and even probity itſelf becomes doubtful. We would not truſt our purſe with a man known to be void of religion, nor make him the executor of our will. This is a neceſſary conſequence of what we have already advanced, and a condemnation of thoſe parents, who are ſo unthinking, or rather mad, to truſt their children to the care of an infidel. It is more than probable, that a man without religion, may be a man of bad morals; but we may be certain, that the manners of the truly religious man will be pure and undefiled. If ſuch is the difference, it will not ſurely admit of a moment's heſitation, whether we ſhould make choice of a Mentor as diſtinguiſhed for his piety as his learning.

What a comfort is it to parents, to be able to ſay to themſelves; our child is under the direction of a guardian angel: one that will preſerve him in the fear of God, and teach him to be the good citizen, and the faithful friend: to look upon this world as a ſhadow that paſſes away: to reflect that labour and pain is impoſed on all the ſons of Adam from their birth, that they may at length attain the invaluable treaſures of virtue! they will no longer be in care about his behaviour; no longer anxious about his

progreſs in his ſtudies; no longer fearful about his health: aſſured that his Mentor will never loſe ſight of him; that he acts from a principle of conſcience, and not through ſordid motives of intereſt: that he looks upon himſelf as reſponſible to God for the truſt repoſed in him. Therefore, a father, had he nothing elſe in view than merely his own honour and repoſe, cannot too carefully inform himſelf of the morals and religion of the Mentor he propoſes as a guide to the youth who is one day to become the repreſentative of himſelf, and perhaps a long race of illuſtrious anceſtors.

The pupil thus ſecured on the ſide of religion, the moſt important of all other conſiderations, will grow up as it were under the ſhadow of virtue; and whether alone, or in company with his parents and maſters, will be equally inclinable to fly evil, and to do that which is good. What eaſe, what comfort is this to the Mentor, in the midſt of the cares and diſquiets inſeparable from his office! He is ſenſible that his pupil always acts as in the preſence of God, whoſe anger he dreads incurring, more than that of all mankind put together.

All powerful religion! It is you, and you alone, that are capable of working ſuch

ſuch miracles. It is your's alone to ſoften the roughest natures, to regulate every inordinate deſire, and to convert even our paſſions into virtue. Without you, the moſt excellent precepts ſerve only to make us vain-glorious or hypocrites. Take then! oh, take poſſeſſion of every heart; ſo ſhall we once more behold the face of the earth changed, ſee parents ſet good examples, and their children follow them in meekneſs and docility.

But the religion whoſe ſacred aid we here implore, muſt not be confounded with bigotry and ſuperſtition. A miſtaken devotion only ſerves to cramp our minds, and fill our heads with idle fancies; this the Mentor will be ſure to inſiſt on; the rather becauſe people of quality, when converted from a life of gaiety and folly, are apt to run into the other extreme, and become devotees rather than truly pious. By devotees, I mean the very ſame perſons, whoſe characters are ſo admirably drawn, by that great and good prelate, Mr. Flechier. A ſet of people, ſays he, who are wholly intent upon trifles in religion, who have the utmoſt complacency for themſelves, and are the moſt ſevere againſt all others. People who take offence at every thing, and are more attached to certain inſignificant ceremonies, the crea-

tures of their own imaginations, than to thoſe eſtabliſhed by the church: who, without conſidering whether a miniſter may be fit for it or not, look upon him as indiſpenſibly obliged to officiate every day: who fond of having their prayers heard, and their faſtings obſerved, do for that purpoſe inſtitute certain ſet hours of prayer, and days of abſtinence; and, by ſuch peculiarities as theſe, ſet a mark upon their houſes and diſtinguiſh themſelves from the reſt of mankind by the title of devotees. But true religion, ſimple and unaffected in its ways, obſerves only ſo much of the exterior of worſhip as the church injoins, leaving the reſt to God alone, who has commanded us to pray and give alms in ſecret. But how many are there, that making a mummery of religion, ſo amiable and pure in itſelf while they are ſo very induſtrious about preſerving the outſide, deſtroy the ſoul and ſpirit of it? They are ſcrupulous of omitting a ſingle faſt day, or a ſet piece of devotion; yet are quite careleſs about paying their debts, or ſeeing that their ſervants and dependants are brought up in that piety, to which they themſelves make ſuch great pretence; though St. Paul has expreſsly ſaid, that *Whoſoever taketh not care of his ſervant is worſe than an unbeliever.* What

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is this but ſtraining at a gnat, and ſwallowing a camel?

Such grimaces ſerve with many to leſſen the reſpect they would otherwiſe have for religion; as if religion itſelf did not already groan beneath ſuch ſuperſtitions: the wiſe Mentor will always make his pupil ſenſible of this, and by that means render true piety reſpectable in his eyes; which he will repreſent to him as the moſt glorious of all objects, the work of the Deity itſelf. Chriſtianity once inculcated upon a youthful heart, quickly takes root, and is every inſtant growing ſtronger. We have inſtances of thoſe, who have freed themſelves from the bonds of libertiniſm, who have extricated themſelves from the pit of their own making, by happily recalling to mind the virtuous ſentiments they had formerly been inſpired with. Therefore, it cannot be too much the care of parents and governors to have young people thoroughly inſtructed in the principles of religion, for true reliing fears nothing ſo much as not begion known.

While upon this head, we may obſerve that a word concerning religion properly thrown in, by way of reflexion, does often make more impreſſion on the mind of the pupil, than the beſt ſermons. Sup-

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poſe, for example, ſome great man dies ſuddenly, the Mentor takes that occaſion of pointing out the uncertainty and emptineſs of all worldly poſſeſſions and honours. If a ſharp war is kindled between two kingdoms, he ſhews him how men are made uſe of as the inſtruments of divine vengeance. The finiſhing of a play or a party of pleaſure, furniſhes him in that inſtant with a hint concerning the rapidity of pleaſures, and the little value they are of to us. Remarks like theſe penetrate as a dart. There are likewiſe methods to be uſed, by which young people may be brought to look upon religion as a matter of conſequence, an intereſting thing. I ſhall give an inſtance of this, which may in fact be called a pious fraud, but which appeared to me worthy of admiration.

A lady, as eminent for her virtue as high birth, being deſirous of inſpiring her ſon with the moſt lively reſpect for the word of God, fell upon the following ſtratagem to compaſs her end: She had a ſmall chapel fitted up in one of the apartments of her houſe which glowed on all ſides with gold and purple. In the midſt was a deſk magnificently ornamented, and on this lay the New Teſtament ſurrounded by a baluſtrade which denied all acceſs. This place was opened only on certain

tain days, when the young gentleman, after having proſtrated himſelf in the moſt devout manner, went up to the holy goſpels, and in a diſtinct and ſolemn tone, read three verſes, kiſs'd the book, and retired; and it was only as a reward for having performed his exerciſes well, that he was indulged with this privilege. He was thus taught to look upon the happineſs of being admitted to read the word of God, as the higheſt he could poſſibly enjoy, and the greateſt of miſeries that of being deprived of it. The pompous decoration of this little ſanctuary, the difficulty of gaining admittance to it, the profound reſpect with which the portion of the ſacred book was to be read, and that, not till after having merited the proper paſſports, had altogether imprinted a veneration for the Teſtament of the Lord Jeſus on the heart of this child, that he retained to his laſt hour; nor ever opened, without a holy dread, that divine volume, which contains the truths of eternal life. How much is it to be wiſhed that the like ſentiments could be transfuſed into the hearts of all young people, who in general read the New Teſtament juſt as they would any other book, without the leaſt reſpect or previous preparation.

It is the buſineſs of the true Mentor to repreſent to his pupil the depth, and height, and at the ſame time the admirable ſimplicity of the Holy Scriptures. Thence he himſelf draws examples of patience, fortitude, and meekneſs for his own imitation, and to teach them to others. There he reads his own and his pupil's duties; and from thence he learns that the office he is engaged in is like that of the angel Raphael, who ſerved in perſon as guide to the young Tobit.

After having thus laid the foundation of religion in the heart of a young man, the next thing is to teach him to conſider his own ſoul, and to make a becoming uſe of its faculties. From the ſoul ſpring all our lights, deſires, and affections; here are formed all our projects and combinations; and here is maintained the war of the thoughts; and this ſoul calls for all our vigilance and care. Whoſoever has not this object in view, debaſes himſelf to the condition of the beaſts; as being without knowledge of his beginning or end. Let us then inſpire youth with an early deſire of knowing themſelves; let us acquaint them with the many reſources they have within. This is the duty of the true Mentor; he will teach his pupil to draw, as from his own ſtock, a num-

a number of uſeful and wiſe productions. The young man will ſoon begin to ſet a value upon himſelf, and to conſider himſelf as the image of the Deity; he will quickly multiply and increaſe, if I may uſe the expreſſion, by diffuſing over all the ſenſes thoſe faculties of which he now finds himſelf capable.

Far hence thoſe weak governors, who have no other way of exalting the ſentiments of their pupil, than by continually putting him in mind of his high birth. Doubtleſs this ought to be ſometimes ſet to view: but what is this in compariſon of the vaſt field that is opened to us, in a ſpiritual ſoul, and one that is conſequently immortal? To the contemplation of this ſublime and glorious object, the prudent Mentor will conſtantly direct the attention of his pupil. And what noble fruits may he not expect from it?

I am very ſenſible that the generality of mankind will look upon theie fruits as merely imaginary; and that ſpeaking of the ſoul now-a-days, is like talking of an idle ſtory; a vain chimera. I know that the world is wholly devoted to outward objects, and very little concerned about that inward light, which alone leads us to the knowledge of them. But ſhall we therefore neglect to look back to the ſource of all

our reaſonings and reflections? We may very well ſay of the ſoul, as Mr. de Fontenelle has ſaid of the imagination of the famous Mallebranche, *Elle ſert des ingrats.* We are every one of us indebted to her for the means of raiſing and aggrandizing ourſelves, for the knowledge of nature, and the invention of arts, and yet every one ſeems ignorant of her excellence and capacity; leaving the conſideration of the ſoul for a ſet of metaphyſicians to employ themſelves in, whom we at the ſame time look upon as little better than madmen and viſionaries. A ſtrange unhappineſs! that makes the preſent age the reign of idleneſs and folly; and which formerly cauſed the prophet Jeremiah to cry out, "The whole earth is covered with deſolation, becauſe there is no one that thinketh in his heart."

A young gentleman educated in the principles we have been recommending, will be accuſtomed to look upon things in their true point of light. He will conſider this world as no other than a ſcene, that is quickly to be ſhifted; and value no treaſure but that which he poſſeſſes within. He knows that he has no real enemies to fear, but ſuch as have it in their power to hurt his ſoul: and that to gain the whole world, with the loſs of his own ſoul, would be of ſmall account. By this means

means do we diſengage the creature from that baſe alloy infuſed by the paſſions. We learn to diſtinguiſh the glittering tinſel from the ſterling ore, and penetrate into the cauſes and reaſons of whatever ſurprizes or enchants us. Thus we become philoſophers almoſt from our cradles, and being no longer the dupes of outward appearances we try every object by the ſtandard of ſound judgment, and deſpiſe or value it accordingly.

Happy that philoſophy which ariſes from the ſoul itſelf, and not from the tumult of our paſſions; that has reaſon for its ſupport, and can bid defiance to error and prejudice! It increaſes with our years, preſerves us in peace, cheriſhes ſolid pleaſure, and riſes ſuperior to every perplexity that the caprices of fortune can poſſibly expoſe us to. Our days no longer lie heavy on our hands, when once we come to a ſolid way of thinking. Melancholy, ſo common a complaint with the moſt voluptuous, has no effect on the man who poſſeſſes reflection; he is at eaſe wherever he goes, for wherever he goes he enjoys the company of a ſoul that no one can deprive him of. Such are the reſources with which the True Mentor furniſhes youth (by nature giddy) and prone to diſſipation. Such are the objects he ſets before its eyes, with charms that

embelliſh

embelliſh the moſt abſtracted things, and render them lovely and deſirable.

From the knowledge of itſelf, youth proceeds by inſenſible degrees to the knowledge of others; but this, however, is not to be gained without the help of the ſciences. Is it not therefore ſuprizing, that what is ſo worthy the attention of every man, ſhould generally eſcape the knowledge of moſt young people of quality? Though it is evident that they might apply themſelves to it with ſucceſs, even from their tendereſt years, and make an admirable uſe of it hereafter, yet do we find the means of thus raiſing nurſeries of illuſtrious and learned men moſt ſhamefully neglected. My ſon, ſays a father very gravely, is not born for a orator, or a philoſopher; I intend him for a general, or an ambaſſador, and nothing further. What a manner of talking is this! Is the art of war then no more than a mechanical profeſſion, conſiſting merely in fighting with ſword and gun? Is an embaſſy to be conſidered only as a journey of ſhew, or a viſit of form? If ſuch people would but give themſelves leave to reflect, they would find that every one of the ſciences may be ſaid to enter into the definition of a good warrior; and be convinced that an ambaſſador, deſtitute of talents and underſtanding, is no better

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than a wretched maſter of ceremonies, who is going into foreign courts only to publiſh his own ſhame, and that of the ſovereign who ſent him.

But I would not be miſunderſtood by the word ſcience in this place, to mean the elements of inſtruction commonly taught in colleges; for how can we give the name of ſcience to what is at beſt but the alphabet or firſt rudiments of it? Young men, even after they have finiſhed their courſe of the claſſics, are only then arrived at the entrance to learning. By the ſciences, I mean the diſcoveries made in nature, and the knowledge of its phænomena; the account of nations, their laws, cuſtoms, and manners, and the different order of times and events. This is the great book that young people of condition ſhould frequently turn over. It is freſh in the memory of every one how much a great monarch, whoſe name it would be needleſs to mention, regretted his ignorance of the ſciences, whoſe aſſiſtance he found himſelf ſo much in need of; and therefore, in order to repair this misfortune as much as poſſible, he protected the lovers of learning in the moſt diſtinguiſhed manner, ſeeking for that in others, which he could not meet with in himſelf. Colbert, though a miniſter of ſtate, and near his ſixtieth year,

returned

returned to his Latin and law, and le Tellier, chancellor of France, learnt leſſons of logic, that he might be able to make one in the diſputes among his own children.

Though we are not certainly for making a poet, an orator, or a geometrician of a young nobleman, yet we cannot but think he ſhould be rendered familiar with each of theſe ſciences, and make his mind the cabinet or repoſitory of moſt kinds of knowledge, where he may at will enter into the midſt of them, amuſe himſelf in private, and draw from thence ſuch principles and conſequences, as beſt ſuit the condition of life he is in. A young man who is fond of being now and then alone, and can make himſelf happy without being obliged to have recourſe to a round of company or public diverſions, has certainly made no ſmall progreſs in his ſtudies. Whether his fortune carries him into courts, or leaves him on the wide pathleſs ocean, he is always contented: a pen, a book, or a compaſs, affords him matter of amuſement, and ſupplies the place of all other diverſions.

The ſciences, ſays Cicero, accompany us every where; they travel with us, ſleep with us, and make a part of all our pleaſures, and are not to be wreſted from us by any power on earth. Thrice happy treaſure! which

which ſatisfies a man beyond all the riches of the world, and wherever he is, fixes him there as in his proper center; for where is the country in which we do not meet with ſome men of learning? eſpecially ſince the laſt century, in which a taſte for arts and ſciences ſpread itſelf more or leſs throughout all Europe; every part of which has ſhared in that luſtre, which the glorious reign of Lewis the Great diffuſed on learning and learned men. Let us travel to ever ſo great a diſtance, we ſhall ſtill hear the name of thoſe authors, which are the moſt familiar to us; we ſhall find the ſame judgment paſſed on them as we do ourſelves; the ſame paſſages repeated which have ſo often pleaſed us, and the ſame facts quoted with which we have ourſelves been ſo often affected: for it is certain, that men when properly inſtructed, reſemble each other in almoſt every particular; and are alike ready to fix on the *utile et dulce*. So that it may with reaſon be affirmed, that ſcience has even a greater pretence than commerce itſelf, to be called the bond of nations. One would imagine that the people of every country had given each other the word, to declare their common liking to ſuch a book, or regard for ſuch an author. Thus does ſtudy unite

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in one point a number of minds every one different from the other.

But, how great is the number of branches that ſpring from ſcience; which like a mighty tree, has its head in the clouds and its roots in the center of the earth! Yet theſe are all known to the true Mentor, and he entertains his pupil with them.

Let us begin with Logic, or the art of reaſoning. That which was taught formerly, was the moſt wretched ſtuff imaginable; and what we have of this kind at preſent, is in a manner uſeleſs. They pretend to teach youth how to reaſon, and at the ſame time they only learn them how to cavil. Our logic is in general, no other than a heap of uſeleſs diſtinctions, which ſerve only to render every thing doubtful. Thus Du Han, a profeſſor of philoſophy, of the laſt century, publiſhed a book which he called, *Philoſophia in utramque partem*, or, the Ambiguous Philoſopher. The end of true logic is to make the underſtanding juſt and clear, and this is abſolutely neceſſary throughout all our dealings in life. For, a man who has the misfortune to want this, produces much the ſame effect in ſociety, as in a muſical ring of bells one does that is cracked; he is deſtructive to all harmony; and the diſcordance of his

his nature, goes to the very ſoul of every perſon of good ſenſe. Would to heaven this curſory remark might induce our maſters to reform their logic, and follow a more agreeable plan; for example, that of Port Royal. But every profeſſor will ſtrike out one of his own. And what is the conſequence of this? Every young gentleman now-a-days learns logic; but ſcarce one in ten is capable of reaſoning. The world is over-run with thoſe porcupines in learning, who are for ever ſhooting the briſtles of ſophiſtry and paradox in the face of reaſon and common ſenſe. What a glorious field for raillery have we here in thoſe who are ſtill vomiting out all the old jargons of the ſchools? But let them paſs! They are already ſufficiently puniſhed in gravely teaching ſuch an heap of abſurdities to others, and ſtill more ſo, in having the implicit folly to believe in them themſelves.

Morality, the ſoul of religion and civil duties, is every day growing more and more deformed. Every one takes the freedom of adding or diminiſhing, as he is inſtigated by paſſion or caprice. What a multitude of errors does this conduct give birth to? Errors, that even the pagans themſelves would have bluſhed at! But here the conſcience of the True Mentor,

tor, assisted by the perusal of sound books, and giving the lye to all suspicion, furnishes the pupil with unerring precepts, and guides his manners in the paths of real virtue. Morality is built on this plain axiom, written in every heart: *Alteri ne feceris quod tibi fieri non vis*; which as it includes the love of our neighbour, certainly does that of our God likewise; since the one is only a necessary consequence of the other.

As to Metaphysics, we may lament them as banished from the earth; for we shall not think of dignifying with that title the empty discourses and vain disputes that compose the exercises of our colleges. Metaphysics with us signify the knowledge of God, and of ourselves; in a word, what the celebrated Mallebranche has so excellently explained to us, in his Search after Truth. But who is there now-a-days, that applies himself to this study? It is looked upon, either as entirely useless, or as the mere creature of the imagination; and the philosopher we have just mentioned, as no other than an agreeable dreamer; and so he has been called, not that he is absolutely such a dreamer, but only because he is no longer in fashion: but, be this as it will, metaphysics will ever continue an excellent science, and its principles worthy of the attachment

tachment of all, who hope to free themſelves from the vaſſalage of the ſenſes. Metaphyſics are clear, they are true, and tranſport us into an immenſity, for which we find ourſelves born. I do not know a ſtudy more proper to wean youth from their idle pleaſures, and on this account the True Mentor, will cauſe them to make as it were a part of every action of his pupil's, Hence, the young gentleman becomes the metaphyſician, in a manner, without perceiving it, and without the trouble and inconvenience of carrying it to a degree of abſtraction.

Phyſics, or Natural Philoſophy, has met with conſiderable improvements in the age we now live in; accordingly we meet with a great number of excellent authors in every branch of it. Theſe are to be called in, and made uſe of, as ſo many rich ſources from whence we are to draw the ſecrets of nature. A pupil is to be made acquainted with all the great naturaliſts, which have been produced in France and England, and familiarized to the names of Deſcartes and Newton; he is to be convinced that the philoſophy of this latter had never exiſted but for that of the former, however extravagant the world may at preſent be in his praiſes: and perhaps, even Newton himſelf, was he to return to life a century

century or two hence, would be the greateſt adverſary to his own tenets, as Deſcartes was he to live now would undoubtedly oppoſe with all his force, the ſyſtem which bears his name. Such reflections as theſe made in the preſence of youth, will accuſtom them to be always upon their guard againſt mere hypotheſis, and paſs ſlightly over the heap of philoſophers, that were for a ſucceſſion of ages looked upon as oracles, and are at preſent univerſally laughed at and exploded. A young gentleman ſhould not be taught natural philoſophy by a ſet of formal rules. The great book of nature, open to every one, and at all times, is continually furniſhing us with ſubjects for diſcourſe. Even night itſelf, which conceals every other object from our eyes, cannot prevent us from reading this book; for the firmament is then the nobleſt ſchool imaginable for ſtudy. The great Tycho Brahé paſſed his nights in obſerving the ſtars.

Shall I now venture to give my thoughts concerning the Mathematics? Theſe ſhould make part of a young gentleman's employment, only as they may help to encourage his inclinations to ſtudy, and no farther. This ſcience, though of an immenſe extent, is not perhaps ſo univerſally uſeful as its patrons and panegyriſts are for

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making us believe. We every day ſee the greateſt mathematicians reduce the art of deſcribing angles, ſquares, and lines, to the moſt barren ſpeculations, and at laſt after fifty or ſixty years ſpent in the deepeſt applications and ſtudy, die without having produced any thing more than a few uſeleſs calculations. It will be ſufficient therefore, to give the pupil ſome few elements of Algebra, Geometry, and Arithmetic, but he ſhould dwell on Deſign, and Civil and Military Architecture: theſe are things of real utility, and occur ſo frequently in our commerce with life, that it would be unpardonable to neglect the knowledge of them.

Theology ſeems to be a ſcience wholly unknown to people of faſhion, few of them having the leaſt idea of it. All they know of theology is merely that dry ſcholaſtic part they learnt in claſs, and which in fact belongs only to eccleſiaſtics; but there is a familiar theology, which no gentleman ſhould be ignorant of. This has for its object the knowledge of the ſeveral dogmas and councils, or in a word, church hiſtory. Can it be judged proper, or even decent for a Chriſtian, to be ſo very ignorant of Chriſtianity, as not to know its method of government, the ſtruggles it has made in defence of its rights, and the conqueſts it

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has gained over its enemies? Very few young people have even a competent knowledge of the yearly feaſts celebrated by the church; but in general aſſiſt at the ſervice of the day, without entering the leaſt into the ſpirit of it; and confound the works of the fathers with the ſcripture itſelf: making no kind of diſtinction between the councils and the precepts. What a ſhame is this to themſelves, and thoſe by whom they were educated! While they are perfectly well verſed in the nature of theatrical diverſions and the manœuvre of the ſtage, they are at a loſs for the cuſtoms and ceremonies of the church. It is no longer to be wondered, that youth grow ſo quickly wearied of an attendance on the church, when it is like entering into a ſtrange land, where nothing excites their attention, or appears the leaſt intereſting to them: they open their eyes and ſee not; they hear with their ears and underſtand not. And yet, what can be more noble, or full of dignity, than divine worſhip? ſays la Bruyere, what an enchanting ſublimity is there in the Pſalms! what majeſty in the hymns and anthems! what affecting pomp in the ſacred ſolemnity! every thing breathes edification, and ſpeaks the preſence of the Holy of Holies.

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We are now going to conſider a ſcience which is greatly confined, in compariſon of that we have been juſt mentioning: I mean Geography; which, as it regards only this earth, the ſmalleſt planet in the ſyſtem, cannot of conſequence be very extenſive: but if the earth is ſo very ſmall a thing itſelf, it would be ſhameful not to know ſomething about it. We aroſe from its boſom, and thither we muſt return in a ſhort ſpace; let us not be idle then, but make haſte to take a view of its ſuperficies, and mark its mountains, rivers, and cities. Nothing is more delightful to a young gentleman, than when he firſt begins to extend his ideas over a region that ſeems to enlarge itſelf in proportion to his conſideration of it. The impreſſion cauſed by this pleaſure, is to be made the moſt of. We ſhould let our own reflections keep company thoſe of our pupil, and make pertinent remarks upon the ſeveral places as they occur. We ſhould firſt of all make them obſerve the ſituation and poſition of the city he inhabits, the province in which he was born, and ſo conduct him by little and little, till he has reached the fartheſt extremities of the world.

Hiſtory, that moving picture of virtues and vices, that univerſal book, wherein each individual meets with a deſcription of himſelf;

himſelf; where we are ſhewn the progreſs of the arts, the ſtrides of ambition, the firſt beginnings of wars, and how they were proſecuted; the riſe and fall of empires, and their ſurpriſing revolutions; cannot poſſibly eſcape the notice of the pupil. Every thing we ſee puts us upon learning hiſtory; the graves we walk over, the houſe we live in; every place we paſs through, even the duſt which is continually riſing in our ſight, may be looked upon as part of the remains of conquerors, and the mighty armies they once commanded. The Tutor will be careful to lay hold on every opportunity that comes in his way, to inſtruct his diſciple fully in the knowledge of hiſtory, he will remark to him in a ſtriking manner, every particular occurrence; he will determine their dates, and thus goes on in retrogreſſion to the firſt man; ſpeaking throughout the whole, like the great Boſſuet, in his incomparable work of Univerſal Hiſtory; a work, where in every page we trace the footſteps of the divine Being, who puniſhes and protects, who humbles and exalts, who raiſes up and caſts down. By obſerving ſuch a method as this, the ſtudy of hiſtory becomes an inexhauſtible ſource of reflection and meditation: but we are too apt to neglect that of our own times, and ſeem to intereſt ourſelves only in what happened

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to the Greeks and Romans; as if every age was not a repetition of the former, that our cotemporaries had neither paſſions nor virtues, and that there was not one important character left in the univerſe! Surely, events, of which we may in a manner become ſpectators, muſt affect us more ſenſibly than thoſe doubtful facts which lie buried in the obſcurity of antiquity: on this account, I would recommend the news-papers to be frequently put into the hands of a young gentleman, and that as ſoon as he is capable of forming any judgment of what he reads.

I know very well that the common run of news-mongers have taken the ridiculous licence of filling their news-papers with a thouſand idle articles of not the leaſt importance. One may run over whole pages without meeting with any thing more than that ſuch a nobleman went out of town ſuch-a-day; ſuch a morning there was a numerous levée at ſuch a great miniſter's, and the like; but I am ſenſible at the ſame time, that in the midſt of this idle ſtuff, we ſometime meet with facts, with which we ought to be acquainted: every kingdom has its circulations of the paſſions and intereſts, the relation of which becomes uſeful to us, on account of the conſequences we draw from it. To thoſe the

Mentor directs the attention of his pupil; pointing out to him as it were with his finger the continual agitation of mankind, and fluctuation of their councils and projects. How great an advantage ariſes from hence! We are made acquainted with our cotemporaries, and with their worth, and what they are capable of; we remark ſome ſuperior to the reſt of the age they live in, others inferior. For, be it obſerved, that there is no judging but by compariſon, nor can we form any true deciſion but by bringing together, and examining with each other, the objects we had before ſeen in a ſeparate ſtate. In this manner, a young perſon comes inſenſibly to know all the reigning houſes, together with the intereſts and pretenſions of their ſovereigns. The knowledge of this gives him an inſight into politics, and enables him to diſcover what is likely to happen in time to come; but here he muſt proceed with the greateſt caution and diſcretion, leſt he ſhould imitate thoſe idlers with which every city ſwarms, who are always governing the ſtate after their own fancy, and ſee mountains where there are only mole-hills. Was every governor to follow this plan, we ſhould not meet with ſo many young people of rank and condition abſolutely unacquainted with the pedigree of their own houſes, and

the line of ſucceſſion in their families, and who hardly know what age they live in, who they are themſelves, or to whom they belong. The True Mentor is ſenſible of this inconvenience, and takes timely care to prevent it.

Juriſprudence, or the ſcience of equity is ſo immediately connected with our own intereſt, that it is by no means to be paſſed by. It treats of laws and cuſtoms, and conſequently puts us in the proper way of preſerving the property we already enjoy, and of claiming what is our due. By the help of the light it affords us, we are enabled to decide in an inſtant between right and wrong. It was neceſſary that the intelligent world ſhould have its rules, as well as the phyſical one; and that every nation ſhould obſerve a regulation adapted to its climate and method of living. Theſe rules, digeſted into different codes, are the proper object of every young gentleman's attention who delights in inſtruction, and is deſirous of knowing the limits and extent of the authority to which he is ſubject; but in the courſe of this ſtudy, he ſhould be careful to keep the mean between the Italians and the French. The former of which make it too much their ſtudy, the latter too little. I am not ſpeaking here of thoſe, whoſe profeſſion it is to

underſtand the law; there are many in both nations that make a great figure in it.

Let us now proceed to Phyſic, or the ſcience of healing; the elements of which ſhould doubtleſs make a part of the plan of education. This weak frame of ours, which is conſtantly ſtanding in need of repair, requires us to have ſome knowledge of medicines and their powers. The moſt ſimple are the beſt, and the moſt ſimple are thoſe herbs which grow in abundance about our gardens and fields. Thither the wiſeman ſends us to be healed. And ſhould we then, while in our ſenſes, neglect ſuch eaſy means of health, and truſt ourſelves in the hands of a ſtranger we never ſaw before? The pilot quits not the helm ſo long as he preſerves his reaſon; therefore, while we are maſters of ourſelves, and know what it is that ails us, we certainly ought to uſe our endeavours to remedy it. I know that an early apprenticeſhip is neceſſary to acquire a knowledge of this, though certainly experience the beſt of maſters muſt be here. This is beſt gained by an attention to the common diſorders, which we are daily eye-witneſſes of, and by taking care to inform ourſelves of the particular manner of treating them. Nothing is more common, then to ſee a man of qua-

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lity as much alarmed at a trifling head-ach, or a ſlight cold, as if he had an apoplexy or putrid fever. Terror ſeizes them, they are at their wits end, and are hardly to be quieted even by the arrival of the phyſician, who is immediately ſent for in all haſte.

The pupil formed by the True Mentor, can with eaſe diſtinguiſh between the diſorders of a day, and thoſe which are likely to be attended with more ſerious conſequences. He is well acquainted with his own conſtitution, and the changes it is ſubject to, together with their nature and cauſes. It is no ſmall advantage, rightly to underſtand the conſtruction of this machine of ours, and the ſeveral ſprings by which it is moved. We experience the benefit of this on numberleſs occaſions: for example, ſuppoſe there is an abſolute neceſſity of loſing blood on a journey, and only one of thoſe country barber-ſurgeons to be met with, that hardly knows how to hold his lancet; in this caſe, a ſmall knowledge of anatomy teaches us to preſent him with that vein, which is called the cephalic, and lies juſt above the mediana in the arm, and may be opened without the leaſt danger. Or, ſuppoſe in a like caſe of neceſſity, there ſhould be a call for taking ſome medicine, we can pro-

portion its doſe, and determine its quality, from the knowledge of what beſt ſuits our conſtitution. And here it may be proper to obſerve, that one ſhould never accuſtom one's ſelf to take any medicine, without firſt knowing what it is compoſed of, and the nature of its operation, and the effect expected from it.

I would have every perſon while in health, write down an account of the diſorders he is moſt ſubject to, and what he conceives to be the cauſe of them; by this means, the phyſician to whom theſe notes are ſhewn, will know much better what he is about, and be the better able to order ſuch medicines, as are particularly adapted to the caſe. Nothing is ſo dangerous and deſtructive as treating the ſame diſorder always alike: What has cured one man may kill another. All bodies are not the ſame; the vital powers are not alike equal, and the humours often very different. As to preventing diſorders in general, a regular diet, and the conſtant uſe of milk and water, where the ſtomach will bear it, have been found the beſt preſervatives. Water, however it may be derided by ſome (probably on account of its being ſo eaſily had), wonderfully repairs the radical moiſture, and aſſiſts the ſeveral digeſtions of the body; it helps to convey the aliments

ments for the nouriſhment of its different parts; it tempers heat, and is a great diſſipater of the bile: in a word, we have frequent inſtances of its having alone cured fevers, diſorders in the head, breaſt, and ſtomach, when drank in a large quantity. I not only ſpeak this from experience, but have likewiſe the teſtimony of Galen on my ſide; who in his writings has left us this obſervation, that he never met with any one under the attack of a burning fever, that he has not cured by making him drink freſh water in large quantities. Mr. Hecquet has likewiſe ſpoken greatly in the praiſe of water, by remarking, that the Iroquois, Hurons, and Algonquin Indians are much ſhorter lived, and ſubject to very ſurpriſing diſorders, ſince the introducing of ſpirituous or rather mortal liquors (*l'eau de vie*, ſays he, *plutot l'eau de mort*) into Canada. To this little digreſſion permit me to add, that thoſe who accuſtom themſelves to drink nothing but water, enjoy a much better eye-ſight, have a clearer underſtanding, and a ſtronger inclination for learning, than thoſe who indulge themſelves in the uſe of wine or ſtrong liquors; and are more ready at difficult councils and important affairs. Wine, when made uſe of only to qualify the crudity of water, or now and then to recruit

the drooping ſpirits, is an excellent drink; and in that caſe it may with juſtice be ſaid, that *wine makes the heart of man glad.*

And here I ſhall hazard a reflection, which occurs to me on this head, though I am ſenſible how difficult it is to reduce it to practice. If every man was to confine himſelf to the diet moſt ſuitable to his conſtitution, ſhould we not in general enjoy a longer term of life than do we at preſent? For, why do we ſee ſo many bodies, otherwiſe well framed and ſtrong, periſh and waſte away before the age of twenty-five? The uſual term of life according to the Pſalmiſt, ſhould reach to ſeventy or eighty years. All kinds of food cannot certainly be alike wholeſome or ſuitable to every one. It is well known that conſtitutions are widely different; and yet we ſhall ſee a number of people ſit down to the ſame table, and eat all of the ſame food. But, if the difficulty of providing every different perſon with that ſort of diet which is the moſt ſuitable to him, renders this advice impoſſible to be followed, temperance ought at leaſt to ſupply this deficiency; eſpecially with young people of faſhion, who frequently eat out of wantonneſs, and without any rule or neceſſity. This may be called elaborating our own diſtempers,

and

and refining upon the means of death. This the prudence of the Mentor foreſees, and will prevent by leaving as few opportunities as poſſible for thoſe little debauches, which the luxury and idleneſs of the great ſo frequently introduce under the ſpecious title of refreſhments.

Having ſpoken of the ſciences, it remains for us to ſay a word or two about the manner of diſcourſing upon them; and this can never be done without the aſſiſtance of Rhetoric. A man of faſhion, obliged often to uſe a language ſuperior to the ſtile of the vulgar, ought therefore particularly to excel in the art of eloquence: there is no knowledge more neceſſary, nor in more frequent uſe in the great world, than that of writing well, and ſpeaking gracefully. How many occaſions has a gentleman to appear in public, when theſe talents will become eſpecially uſeful, in making a complement, or replying to one addreſſed to him? A member of the Britiſh parliament, for example, will find the advantage of this ſtudy, when he ſollicits his conſtituents for votes, when he receives their congratulation on his election, or their addreſſes or remonſtrances. And how is this knowledge to be acquired, but from the leſſons of an eloquent guide? The duke of Burgundy's finiſhed education, is known to every one:

it was owing to the immortal Fenelon. If that prince expreſſed himſelf with all the graces of a Telemachus, it was becauſe he had profited by the inſtructions of a Mentor. The bare figures of rhetoric gotten by rote, do not form to natural eloquence. To become eloquent one's ſelf, one ſhould read the beſt authors, and converſe with men of refined knowledge. Let it be added, that a governor ſhould point out to his pupil the true ſources of taſte, and ſhould oblige him to write letters ſerious and pleaſant, of compliment and recommendation; more or leſs ſublime; more or leſs reſpectful. A ſuperior is not to be addreſſed upon the footing of an equal. We cannot therefore too much recommend the practice of letter-writing; thoſe of Madam de Sévigné, in French, are models of their kind; this is the opinion of the great Bayle; and the preſident Bouhier ſpeaks of them as a maſter-piece in that way, not to be parallelled either by ancient or modern authors. Her exceſs of fondneſs for her daughter carries her ſometimes too far; but that we can eaſily excuſe, for the ſake of the many beauties with which ſhe abounds *. In Engliſh,

* There are eight or nine volumes of theſe letters in in French; the two firſt have been lately tranſlated into Engliſh,

liſh, the letters of Sir Thomas Fitz-Oſborne have great merit; they are ſtrong, graceful, inſtructive, and void of triſing: nor has the elegant Mr. Melmoth done injuſtice to Pliny's letters; we may recommend them to the hands of governors for the uſe of the younger gentry, without taking away from the literary reputation of the earl of Cork and Orrery, whoſe notes are truly worth peruſing.

We imagine Poetry is a ſtudy too beautiful, not ſometimes to engage a gentleman's attention; but it is not of ſufficient conſequence to become his principal object. Not to have read Homer, Virgil, and Horace at a certain age, would be ſhameful. Some paſſages from them ſhould be remembered to embelliſh the banquet, or give life to converſation; but not to be pedantically recited: then it becomes ridiculous. Poetry elevates the ſoul, inſpires the ſentiments, and purifies the language: the reading of it will be encouraged by every True Mentor, and he will be charmed, if by chance, he finds his pupil pen an epigram, or ſcribble a ſonnet. Louis the Great did not think it beneath

Engliſh, and have met with ſo favourable a reception from the public, that the remainder are publiſhing with all poſſible expedition, by the publiſher of this work.

him

him ſometimes to amuſe himſelf with an *impromptu* of his own compoſing. To excell, they ſhould riſe from the occaſion: the delights of ſolitude may be painted with redoubled force, by the ſlow murmurs of a rivulet, or under the age-bowed oak in a ſequeſtered ſhade; and the joys of feſtivity are beſt ſung, when ſport and revelry are on foot.

Some imagine they may become learned by dint of reading, and running over a heap of volumes: too much reading never makes a great maſter. An abridgement of the moſt celebrated authors upon the beſt ſubjects were devoutly to be wiſhed; this as an elixir would communicate to us the genius of theſe great men: the plan has been followed ſome time ſince in France, by the editors of the *Bibliotheque Poetique*, or Poetical Library, in which the moſt ſelect pieces of pleaſure and inſtruction which the beſt French poets have produced, are brought into four volumes. A work of this kind is much wanting in Engliſh; we have two or three different attempts towards it, without taſte or abilities *. Dod's

* There is a work of this kind now in hand by a gentleman, whoſe known abilities in poetry, give us great reaſon to believe it will be a finiſhed piece of its kind.

Beauties

Beauties of Shakeſpeare which is of this nature, is indeed a maſter-piece; but then, it preſents us only with the wonderful genius of one author. How many more maſterly poets cannot theſe kingdoms furniſh? It will be the care of a True Mentor to anſwer the full intention of ſuch an abridgement, by putting into the hands of his charge only a ſmall number of books, and thoſe of the choiceſt ſort. Thus, inſtead of Shakeſpeare, he will furniſh him with the abſtract juſt mentioned; to this he will join Milton's Paradiſe Loſt; Dryden's Fables, and his Alexander's Feaſt, perhaps the fineſt ode in our language; Pope's Eſſays, Satires, and Epiſtles, with his Temple of Fame; Thomſon's Seaſons; Akenſide's Pleaſures of Imagination; Mallet's Amyntor and Theodora; Armſtrong's beautiful Poem upon Health; ſome of our beſt plays; Taſſo's Jeruſalem, and Arioſto. To give him an inſight in Medicine, let him have Keil's or Cheſelden's Anatomy; Boerhave's Aphoriſms; Medical Eſſays publiſhed in Edinburgh and London; and the Memoirs publiſhed by the Academy of ſurgeons at Paris. His ſtile will be improved as well as his knowledge, by reading Swift's proſe, Bolingbroke's political works, and ſome of Dr. Middleton's ſelect pieces. A governor however

however ſhould cautiouſly ſuperintend his pupil in peruſing the two latter; becauſe there are ſome tenets ſcattered through them, which ſhould not be permitted to impreſs. We would alſo recommend Sheridan's Eſſays on Education and Language. In Hiſtory a man of faſhion ſhould always ſhine, and it is moſt eſſentially neceſſary he ſhould know that of his own country. Smollet's Complete Hiſtory of England will ſerve here as an elegant and impartial guide; the Univerſal Hiſtory ancient and modern, is alſo a proper work for him; the Abbé de Vertot's accounts of different revolutions, as of Rome, Portugal, &c. Voltaire he may alſo look over, rather as an entertaining than an impartial writer. On Geography; there is a grammar by Salmon, which will give a general, but not ſo accurate a view of the world, as we could wiſh; but we muſt be content with it for want of a better *. On Mythology; there is an eſſay of Dr. Blackwell's, and the Letters of the Abbé Baniere. For Logic; Watts, or that of Meſſrs. du Port Royal. Upon Morality; Raſſelas, prince of Abyſſinia, by the learned and ſenſible author of the Rambler: the Gentleman Inſtructed, by

* There is now publiſhing in weekly numbers, A New Geographical Dictionary, a work greatly wanted, and appears to be a very accurate performance.

Dorrel;

Dorrel; the moſt ſerious papers of the Spectator, Guardians, Tatlers, Ramblers, Connoiſſeurs, and Adventurers; from which, judgment might form a fine ſyſtem of moral truths. In Divinity, Tillotſon's and Clarke's Sermons; Mac-Knight's Harmony of the Goſpel; Leland's View of the Deiſtical Writers, and Gilbert Weſt on the Reſurrection; Warburton's Letters upon Bolingbroke, and Steel's Chriſtian Hero. In Philoſophy, Natural Hiſtory, and Mathematics; Martin's Syſtem of Newton's Philoſophy; Mallebranche's Search after Truth; Nature diſplay'd; Abridgement of the Philoſophical Tranſactions; Ozanam's Courſe of Mathematics; Wingate's Arithmetic, and Vauban upon Fortification, and Ward's Algebra. For Novels and more ſprightly reading; Telemachus and the Travels of Cyrus will amuſe and inſtruct, as well as many of the periodical papers enumerated under the article of Morality. There are vaſt numbers of this laſt ſpecies of writing, but there are ſcarce any of them worthy being admitted into our ſtudy; as they for the moſt part abound with whims, that bear no relation either to the heart, or a correct imagination; for the marvellous can only pleaſe as it is blended with truth, and in this exhibition Hiſtory does not fail; nor will it be amiſs to devote

vote an hour at leaſt in the day to Moreri, arranging the matter in a chronological order.

We have here a very ſmall library, not amounting at moſt to an hundred books; but the converſation of the Mentor will amply make up for it. This method of inſtruction is by far the moſt ſuitable to young gentry in general, who are not formed to be either librarians, or men of deep or conſummate erudition. It is ſufficient if they know how to ſpeak properly, and do not appear ignorant of the language or works of learned men. Nothing is more ſhameful than to ſee young people gape and ſtretch themſelves, as ſoon as the diſcourſe is turned upon learning or the ſciences; and to hear them confound times and places, and ſhew themſelves abſolutely ignorant of every thing in nature. To remedy theſe inconveniencies, the Mentor will employ ſome capable perſon to make a catalogue of the names of the moſt celebrated modern authors, diſpoſed in alphabetical order, with a very ſhort analyſis of their reſpective works.

Under the letter D, for example, might be found Derham and Dryden, the one a poet, to whoſe writings both in verſe and proſe, our language owes a great deal; the other a divine and a philoſopher, whoſe Phyſico-Theology alone, were he not author of many more pieces of great value, would

would have entailed upon him immortal honour. Under the Letter L, the great Locke, whoſe works are the admiration of Europe; M. Mallebranche, a French author, whoſe Metaphyſics have rendered his memory dear to all men of letters. In ſuch a year, ſuch an author publiſhed ſuch a work, and then follows a conciſe account of that work.

A catalogue of the nature and form here ſpecified, would not conſiſt at moſt of above three hundred pages; but then the ſubſtance of theſe learned by heart, would give a young gentleman a juſt idea of thoſe authors and their productions, which are moſt frequently made the ſubjects of converſation; enable him to diſcover modern writers from a number of others in a large library; and perhaps inſpire him with an inclination to read ſome of them.

But there is one great danger to be apprehended in thoſe young people, whoſe knowledge and underſtanding are ſomewhat above the common level; and that is, ſelf-ſufficiency: as ſoon as a young man comes to have a ſlight notion of the natural and literary world, he preſently fancies himſelf a very Ariſtotle. In conſequence of this, he looks upon every one elſe with an air of contempt; his ſmiles are ſmiles

of

of pity; every thing he ſays is pointed with raillery; and his whole deportment is inſolent and overbearing. He imagines that all knowledge and good ſenſe is veſted in him, and that he ought to be the oracle in all deciſions. Even in the midſt of his tutors and preceptors, he only is to be heard; and condemns, approves, and decides as he thinks proper, without the leaſt regard to ſuperiority of age, talents, or experience. The ſkilful Mentor who foreſees the fatal conſequences of ſuch a diſpoſition, from the firſt moment that he takes charge of his pupil's education, will deeply imprint in his remembrance, and ſtill more deeply in his heart, that the truly great and enlightened philoſopher, was he who ſaid, *I know enough to know that I know nothing*. He will be frequently repeating to him, that one might compile a much more copious dictionary of what learned men are ignorant of, than of all that they have learned; that the moſt brilliant wit is no more than a momentary ſpark, that is liable to be extinguiſhed by the leaſt accident. Simplicity is ever the companion of true knowledge. Some perſons of note in England, who made a journey to Paris, purpoſely to pay a viſit to the celebrated Mallebranche, and found him playing with a number of little children, declared, that they

they then thought him more worthy of admiration, than in the moſt elaborate and finiſhed of his compoſitions.

We do not pretend that the governor ſhould himſelf be at the trouble of teaching thoſe ſciences which we have been here endeavouring to give a ſlight idea of; that is the buſineſs of the preceptor and the other proper maſters; but it will be equally the duty and pleaſure of a governor to put a few queſtions to his pupil now and then, and to converſe with him in a friendly and familiar manner about his ſtudies; in order to judge of his progreſs, and give occaſion of furniſhing him with ſome new reflection, ſuitable to the particular one he has in hand. The governor reaſons upon the ſciences; the preceptor teaches them: the governor gives his pupil the hearts of men to read; the preceptor gives him books: the governor inſtructs him in the cuſtoms of his own times; the preceptor makes him acquainted with the manners of the ancients: the governor forms the heart, and inſpires it with noble and exalted ſentiments; the preceptor cultivates the mind and enriches it with ſcientific knowledge: the governor never aſſumes a dogmatical air; the preceptor rarely quits it: in a word, the governor is particularly deſtined for ſociety; the preceptor for the

cloſet

cloſet alone: and yet, notwithſtanding this manifeſt difference, almoſt every one now-a-days confounds the governor with the preceptor, and imagine them alike the pedant, and the purchaſe of a paltry ſalary. Nay ſome carry it ſo far, that a gentleman cannot now appear as a travelling companion to a young nobleman of his acquaintance, without being looked upon as a pedagogue.

We muſt however make a proper diſtinction between a travelling companion and a governor. The one is a conſiderable time with his pupil before he goes upon his travels, and has the care of him from ten or twelve years old; the other, on the contrary, does not make his appearance till juſt on the point of ſetting out; nay, we have daily inſtances of officers, who without being in any manner governors are requeſted to have an eye (as it is called) upon the conduct of a young captain or lieutenant.

Next after the ſciences follow the arts, and theſe ſo far as they regard the education of a young gentleman, may be reduced to four; Muſic, Fencing, Riding, and Dancing. It is very proper that a young perſon of faſhion, ſhould know ſomething of Muſic; but then as the gentleman, he ſhould leave the talent of excelling in it

to

to thoſe whoſe profeſſion it is. Philip of Macedon, diſputing one day with a famous muſician, about the elegance of an air, I ſhould be very ſorry, replied the artiſt, that you were unhappy enough to underſtand this better than me. A judicious anſwer! and includes an excellent leſſon for all young people!

The other arts we have mentioned have the advantage of rendering the body ſupple and active, which is of no ſmall conſideration; for the body being intended as the interpreter of the ſoul, it ſhould be brought to yield and accommodate itſelf to every different motion as circumſtances may require. For example; reſpect is ſhewn by gracefully ſliding one foot before the other: approbation by a proper inclination of the head: ſometimes an unaffected caſting down of the eye expreſſes modeſty: a genteel gait; grandeur and ſuperiority: many may look upon theſe little circumcumſtances as too trivial to deſerve attention; but ſuch ſhould conſider that theſe very circumſtances conſtitute the order or decorum of all companies, or what we call polite behaviour. It is therefore the duty of the Mentor, to have an eye on the ſeveral maſters entruſted with the care of teaching his pupil the bodily exerciſes; leaſt they ſhould employ his and

their

their own time in things very foreign to their profeſſion.

But it will be hardly poſſible to profit much from theſe leſſons, unleſs proper hours are ſet a-part for that purpoſe. What is a life ſpent in irregularity? Where day is turned into night, night into day, and ſcarce two moments are ſpent alike? Therefore ſleep, that ſuſpends the exerciſe of all our ſenſes, ſhould only be indulged at thoſe hours when night throws her dark mantle over the world, and excludes all objects from our view. Czar Peter, that famous philoſopher, who honoured London ſo long with his reſidence; whom Muſcovy enjoyed ſo many years; and whoſe memory will ever be the admiration of Europe; uſed conſtantly to riſe before day; and when he ſaw the morning break, would expreſs his wonder that men ſhould be ſo ſtupid not to riſe every morning to behold one of the moſt glorious ſights in the univerſe: "they take delight, ſaid he, in "gazing on a picture, the trifling work "of a mortal, and at the ſame time ne-"glect one painted by the hand of the "Deity himſelf. For my part, added he, "I am for making my life as long as I "can, and therefore ſleep as little as poſ-"ſible."

Did

Did ſuch reflections as theſe find a way to the hearts of young people, we ſhould not ſee them giving themſelves up to ill-humour or falling into a paſſion at being wakened a little before their time by accident or buſineſs. The mild tempered and the well-bred man always wakens in a gentle and peaceable manner; while the ſurly and brutal one, breaks out in marks of diſcontent. Therefore, notwithſtanding it is againſt the opinion of the great Montagne, we ſhall venture to aſſert, that it will be proper for the Mentor now and then to waken his pupil without neceſſity; not in the middle of the night indeed, but as early as he will in the morning. This will accuſtom a young gentleman to leave his bed with the ſame unconcern and indifference as he would an agreeable walk.

As we are on the ſubject of the morning, it will not be amiſs if we throw in a word or two, about the manner in which a young gentleman who is brought up in his father's houſe, ſhould ſpend the remainder of the day. He ſhould divide his time ſo as to have leiſure to read ſome good ſcientific treatiſes; to ſtudy hiſtory and geography; and to run over a few of the beſt paſſages in the moſt approved poets and orators ancient and modern; by thus intermixing amuſing with ſerious reading, he

will

will arrive even at once, and as it were imperceptibly, at the knowledge of ſcience, and the charms of eloquence. Some few moments too ſhould be ſpared to drawing, and to compoſing a letter, and this at leaſt once a-day; the converſation in which he is afterwards engaged, ſhould be alſo artfully regulated, ſo as to relate to what he has been reading. Time, though rapid, may be thus well huſbanded, and it is never long, if all its vacancies are properly filled up.

The ſame order ſhould be obſerved on Sundays and Holy-days, except that then ſome time ſhould be ſpared from other ſtudies to divine worſhip; when the Bible, Nelſon's Annotations on the Bible, and his Life of Chriſt, both of them lately publiſhed, and which are excellent performances in their kind; Cave's Lives of the Fathers, or ſome pieces of the like nature, ought to take place of profane hiſtory and geography: the reading of ſacred poeſy ſhould alſo be reſerved for thoſe days; ſuch as Mrs. Rowe's poetical Life of David, the Sacred Poems of Vida the venerable Biſhop of Cremona, and ſome others of the ſame nature, publiſhed by Pope, in his Poemata Italorum.

We ſuppoſe that the ſtudy of the languages has already preceded the education

of

of which we here ſpeak, this knowledge is more eaſily gained in our younger years; nor ſhould the means of converſing with different nations be at that rate neglected. It is ſurprizing that the French, who are otherwiſe ſo attentive to every means of inſtruction, ſhould be ſo fondly attached to their own language, as to neglect in great meaſure the cultivation of others on that account *. I am ſenſible that the French is at preſent become almoſt the univerſal language; every thing muſt now be French,

* Whatever may be the conduct of our neighbours in this reſpect; ours, to our ſhame be it ſpoken, is widely different: and we cannot without bluſhing for the defect, look around us, and ſee the little regard paid to our mother tongue: nor are the French ſo very tenacious of their own language as our author here ſuppoſes them to be; they are daily adopting ours, which indeed is gaining continually all over Europe, and promiſes fair to become in time as univerſal, as our arms are formidable. Our beſt authors are known even to the women of Paris. What a ſhame then for us to neglect the cultivation of it at home! And that a boy ſhall be able to conſtrue a paſſage out of Homer, while he can neither write a correct ſentence in Engliſh, nor ſpeak with any tolerable degree of propriety! Yet ſo it muſt be, as long as this neceſſary cultivation is ſo indifferently thought of; that we ſearch abroad for tutors to our youths, as if our own univerſities did not produce men with learning, taſte, correctneſs, and morals, every way equal to the charge (important as it is) of ſuperintending the care of a man of quality's education.

ns in former times every thing was Greek and Roman; for there has always been one nation in the world poſſeſſed of the privilege of giving laws in this reſpect to the reſt: but ſtill, methinks we ſhould endeavour to be able to read the beſt authors of every country in their own language; not to mention the neceſſity we lie under of explaining our wants and deſires in the ſpeech of the countries we travel through.

With reſpect to recreations, which are always neceſſary after exerciſe and ſtudy, thoſe of hunting, fiſhing, riding, and playing at billiards or tennis, are the moſt ſuitable. Hunting has in all times been the peculiar diverſion of kings and great men, and is certainly a very agreeable and becoming amuſement, when it does not degenerate into a paſſion. But nothing is more common, than to ſee young people of quality loſing all the fruits of a good education in the purſuit of a hare or a fox, and diſtinguiſhing their days only by the quality or quantity of the game they have deſtroyed. What a misfortune is this! Thus the beautiful varniſh, which we ſo admire in ſome pictures, quickly fades and flies off, leaving nothing but the bare wood and canvaſs for the mortified ſpectator.

Notwithſtanding

Notwithſtanding the apparent neceſſity of a prudent deſtribution of time into different hours for ſtudy and recreation, yet it would be childiſh exactneſs in a governor to be ſtrict to a minute. There ſhould be always a certain eaſe and freedom preſerved in the occupations of life, to make them go down the more agreeably. Let us deſpiſe then thoſe governors, or rather ſchool-maſters, that count every ſtroke of the clock; ſpeak only by mood and tenſe, and carry one unalterable ſtiffneſs in their looks and behaviour. When the appointed hour ſtrikes, they inſtantly ſnatch their pupil out of company, without ſuffering him ſo much as to ſtay the finiſhing of the ſtory already begun. Such pedants as theſe may very properly be called the figures of men; for they are exactly like a piece of clock-work, thar moves juſt ſo far as its ſprings carry it, and then ſtops till it is wound up again. Accordingly, we find that the young gentlemen under their care, cannot bear the thoughts of being continually obliged to be in their company, nay, can hardly ſuffer them in their ſight, nor can we blame them for it. A young ſtudent ſhould be engaged to acquit himſelf of his duty through affection; he ſhould ſometimes be allowed the liberty of riſing

ſooner or later, as he may ſeem moſt inclined; and in a word, whenever occaſion offers, the tutor ſhould converſe familiarly with him on certain ſubjects, inſtead of making them matter of ſtudy.—— That a young man ſhould endeavour to put off the hour of ſtudy from time to time, and even to elude it if poſſible, has nothing extraordinary or vicious in it, but on the other hand, the lie which is frequently made uſe of in excuſe for it, is by no means to be born with.

We are born to bear witneſs to the truth; ſo that whoever ventures to infringe it, is a bad man. Accordingly, we find that to give a perſon the lie, is the greateſt affront that can be put upon him. The Mentor will prevent the commiſſion of this fault in his pupil, by always ſpeaking truth before him, and endeavouring to diſſipate the idle notions that he may have imbibed in his childhood from the maids or nurſes, and by repeatedly inculcating to him, that a falſe excuſe is generally committing a freſh crime, and is ſtill worſe than that which he endeavours to conceal by it.

A governor cannot ſhew himſelf too well acquainted with all the little tricks and artifices made uſe of by young people of his pupil's age. He ſhould even

tell

tell him, I have been young as you now are, and like you have paſſed my time in the midſt of young people like myſelf, my play-fellows and ſchool-mates; ſo that I cannot be ignorant of the ſtratagems and artifices that a ſchool-boy is capable of: I know very well that by the aſſiſtance of a ſervant you may hide from my knowledge ſuch things as you from time to time ſay or do amiſs: I know that when I am preſent, you may put on an air of great ſobriety, and that as ſoon as my back is turned, you will be all headſtrong giddineſs and diſſipation: I know, that you have ſuch and ſuch anſwers ready on ſuch and ſuch occaſions; that you may pretend ſickneſs to impoſe upon me and elude your ſtudies: but what will you profit by all this? Your triumph in this caſe will only be your loſs. All I deſire in what I do, is to approve myſelf the beſt friend you have: make me then the confident of all your little pleaſures and vexations, and I will tell you with great ſincerity, whether ſuch an action is right, ſuch a viſit proper to be made, or ſuch a ſpeech well placed; and whenever I can with prudence do it, comply with your inclination in every thing: for I take no pride in being a conſtraint upon you; but only wiſh to gain you the eſteem of all good men.

Such reflections as these, properly thrown in, are excellent in their way; and the more so, as young people in general are continually on the look out to overreach others, and get clear themselves. As soon as they have committed a fault which they imagine they shall be corrected for, we may see them mighty officious about their governor, and running to meet him, with a thousand caresses. They are always sure at such times to affect making a confident of him, thinking by that piece of policy, to avoid a reprimand or a new task, or else to drive the remembrance of their past behaviour from his mind. The experienced governor is not however the dupe of their artifice: he sees his disciple coming afar off. *Frustra jacitur rete ante oculos pennatorum.*

The artifice of young people discovers itself in almost every thing they say and do. Their loose and rambling way of talking, which is frequently taken for the effect of chance, is as often intended to drive off a more serious discourse; for as their minds are always running upon their own little schemes and fancies, they artfully turn the conversation upon something trifling; and when they cannot effect this by dint of words, they fall a singing, and so give you to understand that they are not at all

to

to be pleaſed with ſerious converſations. On ſuch occaſions, as well as many others, the governor ought frequently to ſhut his eyes. To ſee all things, diſſemble many, and puniſh a few, ſaid a certain emperor, is the way to reign wiſely; *omnia videre, multa diſſimulare, pauca punire.* And we may add, to direct youth with prudence.

Without doubt the averſion that thoſe of tender years have for ſerious things proceeds in great meaſure from not giving a proper degree of elevation to the mind at that age. This period, in which the ſoul is all frolic and diſſipation, and thinks on nothing but how to divert itſelf; is generally taken up with trifling amuſements and the buſineſs of the toilette; for there are a number of governors, who, inſtead of following the regulation we have laid down, abandon their pupils for at leaſt one half of the day to valets de chambre or hair-dreſſers; ſo that their whole morning is ſpent in dreſſing, curling, and perfuming; an occupation which moſt young gentlemen are the beſt pleaſed with of any. But is the True Mentor then to forbid this practice altogether? No, certainly; but he will retrench the time uſually expended on it, and inſpire his pupil with that philoſophical turn of thinking, which teaches us to look on the parade of dreſs

as a ſlavery; will frequently repeat to him the example of a great monarch of the preſent age, who never allows above a quarter of an hour for this article. I think it would not be amiſs to have ſome one to read an agreeable and amuſing production to young people while their hair is dreſſing; by this means their heads might be ornamented on the inſide as well as on the out.

A word or two concerning dreſs comes in here ſo opportunely, that we cannot paſs it by. How can a man place his glory in that which moſt debaſes him! The moſt magnificent velvet is but a pitiful thread ſtolen from the inſect we cruſh under our feet. The fineſt wrought gold no more than a baſe matter dug out of the entrails of the earth. So that none but fools will pride themſelves in their dreſs, or eſteem others in proportion to the richneſs of their habits: but unhappily theſe fools make the bulk of mankind. When I look upon a prince, ſays the philoſopher, I ſend the gold and ſilver with which he is tricked out, into the cave from whence they were dug; the ſilk in which he is cloathed, to the worm whoſe produce it is; the crowd of domeſtics with which he is ſurrounded, to the ſeveral parts from whence they came; and then I have nothing left of him but his

ſimple

ſimple perſon. This I obſerve with attention, and analize it in my mind; and thus prevent myſelf from being impoſed upon by his appearance, to attribute to himſelf thoſe things with which I ſee him furniſhed; for it is certain, the pomp and pageantry of the great make ſo much a part of themſelves, that one is very apt to confound them together.

Were we to proceed thus with our great men in general, and ſtrip them in idea of their borrowed glories, how many of them would appear miſerably deſtitute of talents and virtue! and entitled only from their rank in life, to that reſpect which we now pay them through a falſe notion of their merit.

Happy that young man who has a ſufficient diſcernment to conſider dreſs only as a tribute due to ſociety, and not a ſubject for triumph! the bird every morning does the buſineſs of his toilette with a ſtroke of his beak, and the fluttering of his plumage; whilſt we, by nature born to command all animals, cannot boaſt ſuch an advantage: but muſt ſhorten a life already too ſhort and fleeting, almoſt one half, by a ridiculous attention to a wretched body. The great art lies in beſtowing no more of our time and pains herein, than what is abſolutely required of every

one, for the ſake of decency and preſervation, and his reſpective ſtation in life.

We have for a long time kept in reſerve the moment that was to uſher the young pupil into the world; but it was requiſite to proceed by degrees; and moſt agreeable to the plan of this work, and the fitneſs of things, that the knowledge of God ſhould precede the knowledge of ourſelves; ſelf-knowledge, that of others; and the ſtudy of books, that of mankind. The domeſtic inſtruction which has been laid down by the True Mentor, was introductory to an acquaintance with theſe; and all that he has hitherto been inculcating was to prepare his pupil for appearing on this great theatre, whoſe motions and viciſſitudes it is impoſſible to deſcribe. In ſhort, the ſcene is ſhifting every inſtant, and not the labyrinth of Dedalus was ever more intricate and full of mazes. Here we meet with hearts that are continually turning and winding a thouſand different ways, and tempers as various as faces; that oblige us ſometimes to weep, ſometimes to laugh; ſometimes to approve, ſometimes to condemn: here we find the paſſions metamorphozing themſelves, and aſſuming the form, and even the very name of virtue. Here, in ſhort, panegyric and ſatire are ſeen playing their parts

parts alternately, and ſometimes in conjunction: what a contraſt! what confuſion!

The knowledge of the world is a ſcience of proportion and diſcernment, it is a ſcience of proportion, as it teaches us to render to every one what is their due, and prevents our confounding the prince with the gentleman, the gentleman with the mechanic; a ſcience of diſcernment, as it enables us to perceive by a glance of the eye, when it is proper to preſent ourſelves, and when to retire: when to be ſilent, and when to ſpeak: when to accept, and when to refuſe: when to applaud, and when to cenſure. Judge then what muſt be the perplexity of any man, left wholly to the conduct of his own reflections.

It is true, that God who manifeſts himſelf within us, teaches us likewiſe to manifeſt ourſelves to the eyes of others. It is equally true, that our converſation is a copy of ourſelves; but then is it not imprudent to reveal ourſelves at all times, without a proper caution? And indeed ſuppoſing we were inclinable ſo to do, would our heart, which frequently rebels againſt us and betrays us, leave us wholly at liberty in this reſpect? Here then we muſt conſult the Mentor, whoſe preſence becomes now more neceſſary than ever. It is he, who by working himſelf a paſſage

to the heart of a young man, first lays within him, the plan of that converſation he is afterwards to hold in public: who ſhews him when to confide in mankind, and when to be diffident of them; when to ſhun the world, and when to ſeek it; when to pay a deference to its faſhions, or deſpiſe them: in a word, how to be at once ſincere and complaiſant; ſerious and gay; contemplative and active. And who, by properly regulating the exterior carriage, brings it into ſuch a happy ſubjection as not to betray us in company by an indiſcreet laugh, or an ill timed geſture.

Society is the union of minds; but theſe minds cannot correſpond with each other, but by the help of ſigns, words, geſtures, poſtures, and looks. The ſoul makes itſelf underſtood by theſe material organs, to explain to us its affections, and make known its deſires. The ſkill of the man of the world conſiſts in never employing theſe, but in a clear and determinate manner, and agreeable to decency and propriety: otherwiſe, he muſt talk like a fool, decide like an ignoramus, act like a dupe, and appear like a blockhead.

There is one thing however, which commonly hinders youth from acting up to theſe rules, and that is, their humour; by

humour

humour is underſtood a *je ne ſçais quoi*, which ſometimes caſts a gloom over the countenance; ſometimes dreſſes it in ſmiles; now renders us amiable, by and by deteſtable. If ſuch are its conſequences, how ſtudious ſhould we be to render ourſelves of an agreeable and pleaſing temper! Accordingly the Mentor induſtriouſly removes the leaſt diſpoſition to acrimony and ſourneſs that he meets with in his pupil; and the better to compaſs this, carefully examines his heart, and falls in with, or puts a ſtop to its inclinations. The ſprings of action in a young man are wholly inviſible, till we come to diſcover the moving cauſe. If this be pride, it muſt be humbled; if oſtentation, checked; if idleneſs, roufed; and if obſtinacy or untowardneſs, conquered and ſuppreſſed. The youths of rank and faſhion, in whom a moroſe, ſullen temper, or a too great levity and hot-headineſs is ſuffered to take footing, become in proceſs of time the plagues of ſociety. They are dreaded and ſhunned by every one; and not a creature, even to their own ſervants, care to have any dealings with them. It ſignifies nothing, though they happen to be in the right, they are always thought in the fault; and not always without cauſe: for certainly, the ſelf-conceited man, and

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he who ſpeaks with harſhneſs or contempt, is greatly in fault.

A placid and good humoured diſpoſition will naturally produce that politeneſs which may be called the ſoul of ſociety! for alas! what would ſociety be but for the graces it receives from thence? a company of unaccountable mortals, who never would meet together but to be offenſive to each other, or ſpeak but in mutual reproaches. If we would pleaſe, we muſt behave with civility; but with a civility void of grimace or affectation; a civility without any thing in it ſtiff or extravagant. Nothing in life is ſo tireſome as that load of needleſs ceremony ſo much in uſe among the people of the eaſt. Let them call themſelves *Brothers to the ſun and moon*; let them fall proſtrate at each others feet, and be perpetually confined to this ſlavery! Every country has its particular manners and cuſtoms. Politeneſs with us, is very happily diſincumbered from ſuch reſtraint; and at preſent conſiſts only in taking notice of, and viſiting each other at proper ſeaſons, and doing mutual good offices when occaſion offers. But the more eaſy the exerciſe of this politeneſs, the more ſhameful is the neglect of it; eſpecially in people of quality and great men; who are really great only in proportion as they are

well-bred

well-bred, and return the complaiſance they receive from others. How much in love with the affability of Trajan does Pliny make us, in his beautiful panegyric on that emperor! He deſcribes him as meeting every one with an engaging ſmile, and never ſpeaking but in the moſt gracious and obliging manner.

But the example of a governor naturally polite himſelf, will contribute more than all his leſſons to render his pupil ſo. Let him always be the firſt to take off his hat, and make uſe of the ſofteſt and moſt genteel expreſſions, as *do me the favour, I beg you will be ſo kind*: I am perſuaded he will in a little time find more ſucceſs from ſuch a way of behaviour, than from all the reprimands he could have made uſe of.

And here is the place to ſpeak of viſits; politeneſs being the prelude to thoſe. Every one knows that there are viſits of abſolute neceſſity, viſits of mere good breeding, and viſits of familiarity and amuſement. The firſt of theſe are more eſpecially under the regulation of the Mentor, who determines the proper time of paying them, and ſuffers them to be defered as little as poſſible. On theſe occaſions, we are to behave with a becoming reſpect, mixed with an unaffected dignity, and not

think

think to ſhew our breeding by turning and twiſting our bodies into a thouſand different poſtures, twirling upon our heel, and ſhewing all the monkey-tricks that make our modern fops ſo deſervedly the object of general ridicule and contempt. The governor ſhould be ready on occaſion to direct by a glance of his eye, a proper bow or a ſuitable anſwer. Thus acting like the ſun, which made the ſtatue of Memnon utter ſounds. And here we muſt refute a paradox too generally credited, ſince it is in the ſort of viſits here ſpoken of that the falſity of it is moſt apparent. We have never reaſon to repent being ſilent, ſay a multitude of books and perſons; but who does not know, that often for want of not ſpeaking in time to a great man, our affairs may miſcarry, and even our whole future fortune be ruined! Will any one deny that there are a thouſand occaſions in which it is our buſineſs to reply, aſk queſtions, and even impoſe ſilence upon others? Let us ſay, that we have never reaſon to repent ſpeaking properly, and then the propoſition will hold true in every ſenſe.

We may at all times obſerve in a young gentleman who has had a good education, the impreſſion of the hand that formed him. We are charmed with the graceful

manner

manner in which he preſents himſelf; we admire his eaſy behaviour; how attentively he liſtens to others, and with what circumſpection he ſpeaks himſelf: this is exactly the proper manner of behaving in viſits of good-breeding; and here it is that we ſhould endeavour to conform ourſelves in every circumſtance to the ſituation of the perſon to whom we are making the viſit, and in ſome meaſure adapt our countenances to the occaſion of ſuch a viſit, whether it be of condolance or congratulation. The knowledge of ceremonials is an art, and a very neceſſary one too; from a neglect of this, a young gentleman may incur a ridicule, which however ſlight or inſignificant it may ſeem at firſt, may in time come to render him the object of contempt, or at leaſt of raillery. The world is fooliſh; I will allow it; but then it is being ſtill more fooliſh to make it our enemy without reaſon.

As to familiar viſits, as they are generally made amongſt friends and intimates, they admit of greater liberties. However, this liberty does not imply a right to handle and examine every thing that comes in the way, as young people are too apt to do; and many times at the hazard of breaking or ſpoiling ſome valuable piece of furniture: nay, they will in a manner

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take an inventory of all the books or papers they find in a room. It is one of the firſt rules of good breeding, not even to open a book without the permiſſion of the perſon to whom it belongs.

We ſhould be no leſs circumſpect in the viſits we receive than in thoſe we pay; but how ſhall we get a young man of faſhion to liſten to reaſon on this head, and he thinks himſelf under no reſtraint when in his own houſe: inſtead of taking a proper notice of his viſitor, he plants himſelf at a window; if ſpoken to, he makes no anſwer, or elſe turns about and talks to ſomebody elſe; while a perſon is telling him a ſtory, he is ſcraping upon his fiddle: or plays with his dog, or hums the laſt new opera air, while a compliment is making to him; nay, he often carries this ill-bred inattention ſtill farther, for when his viſitor is taking his leave, and he ſhould wait upon him to the door, he diſappears, and whips into the lobby to talk to the footmen. This is exactly the manner in which young people of quality behave now-a-days; a manner which we ſhould not ſo much endeavour to cure them of, as to prevent them from ever falling into. For when once a young fellow ſets out in the world, by being a coxcomb, it is a thouſand to one that he

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acts up to that worthy character all the reſt of his life. Now this error is to be prevented by frequently expoſing the ridiculous ſide of ſuch unthinking blockheads, for what other title can they deſerve that behave in ſuch a manner?

Next to viſits we are to take notice of entertainments, for theſe are naturally introduced by the former; and what ſort of things would they be if we were not to behave ourſelves with decency and moderation at them? We take our food like other animals; therefore by ſobriety alone we are to diſtinguiſh ourſelves from them. But unhappily we ſee too many inſtances of gentlemen ſuch ſlaves to ſenſuality and the indulgence of their appetites, that they are the firſt to ſit down to table, as if half-famiſhed; ſerve themſelves before any one elſe, and plunge into every exceſs of intemperance. But theſe certainly muſt have had no education, or at leaſt have reaped very little advantage from what they have had: for is there any Mentor whatever who would ſuffer his pupil to engage in the combats of the bottle, or let him be expoſed to the jeſt of every one at table? It cannot be too frequently and ſtrongly inculcated upon a young man, that entertainments are not to be regarded as being entertainments, but only as they

conduce

conduce to an agreeable ſocial union. Every young gentleman whether he be invited or gives the entertainment, ſhould appear taken up with what is ſaid, rather than what is eat or drank there. Whether he receives or does the honours of the table, it ſhould be with an air of attention and affability; and in fine, he ſhould adapt his thanks and civilities to the particular rank and merit of every one preſent. A genteel and well regulated table, where wit and politeneſs make the banquet rather than the abundance and richneſs of the wines, affords a moſt pleaſing ſight to whoever is fond of good company. The body here is properly fed, while at the ſame time the mind is nouriſhed with every thing that can profit and delight.

There is no fear that a young gentleman under the direction of the True Mentor, ſhould either place himſelf at the table, or riſe from it before his governor. I am ſpeaking of thoſe meals, for inſtance, which happen on a journey, and not ſuch to which he is invited. It is the governor's buſineſs to ſettle the hour of repaſt, and prolong the time at table as he ſees beſt; and it depends on him likewiſe to take care that the ſame decency be obſerved then, as when in company. A good education will ſhew itſelf as much in

private

private as in public; this is the ſureſt way never to forget it.

And here let me beg leave to introduce the following reflection: if people of fortune would but ſeriouſly think, when they are ſitting down to theſe nouriſhing and ſumptuous repaſts, that there are thouſands, yea, ten thouſands of their fellow creatures, to whom pinching want and poverty deny a meal; they would then retrench ſomewhat of their ſuperfluity in favour of the poor. This would be true greatneſs.——The Mentor does not fail to hint this to his pupil whenever occaſion offers; but alas! his words are loſt in air, and the rich continue to grind the faces of the unhappy, and quaff their tears out of veſſels of gold and ſilver.

That profuſion of which I am ſpeaking, has not the leaſt connection with generoſity. Prodigality is a folly; generoſity the peculiar virtue of a great ſoul. The man of quality who wants generoſity, ought to bluſh to ſhew his face in public. Princes are no otherwiſe the images of God, than as they diſpenſe their riches and favours. The Mentor therefore will leave no means untried to render his pupil familiar with ſentiments of generoſity; and to make it ſo much a part of his nature, that he ſhall not ſee a fellow creature in diſtreſs, without

without feeling his bowels yearn with compaſſion. Ought not a young man of fortune to look upon himſelf as very happy, if ſuch a mean pitiful thing as a little money can ſupply him with the means of making himſelf illuſtrious, and calling down on his head the bleſſings of a whole country? It is told of the great Vendôme, that one day hearing a violent noiſe made by ſome of his people in the ſtreet, he looked out of the window, and finding that it was about one of the ſervants, whom they had ſecured for attempting to carry off a couple of ſilver diſhes: *Here's a noiſe indeed!* ſaid he, *about a trifle; let the fellow go about his buſineſs with his traſh, and give me patience.* This example, though much more eaſy to be admired than imitated, does nevertheleſs ſhew a certain turn of thinking, that we cannot but greatly eſteem: ſo true is it, that noble and delicate ſentiments are always certain to pleaſe.

And here what a field have we for reflection, in the brutiſhneſs too common to great men! One would imagine it was tearing out their very ſouls to expect ſo much as a ſmile or a nod from them; and yet were all thoſe they deſpiſe and treat thus haughtily to leave them to themſelves,

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we ſhould quickly ſee them ſtript of all their pomp and attendance.

The ſelf-love as well as grandeur of great men, depends entirely on thoſe people to whom they will ſcarce deign the honour of a look. Theſe form their vaſſals, their guards, their train of courtiers, and conſequently make a part of their parade. Youth ſhould be early prepoſſeſſed with this notion; and taught to remember, that the Creator ſuffers himſelf to be approached by all his creatures; and ſhall man that is but a worm, a crawling reptile upon the earth; ſhall he bluſh to caſt a look upon thoſe who are men like himſelf? What a contraſt!

I am very ſenſible that intimacy, or familiarity between a maſter and his ſervants, is by no means to be encouraged; and I know that the governor cannot be too watchful on this head: but then great regard is to be had to humanity. For heaven's ſake, are ſervants made of different ſtuff to ourſelves? Alas! the ſame God was their parent; they have an immortal ſoul as well as ourſelves, and are equally entitled to an everlaſting reward, if they diſcharge their duty: therefore whenever we look on them, we ſhould naturally aſk ourſelves, how happened it I was not in their place? It is frequently

owing

owing to the ſtrict probity of their parents, a virtue perhaps unknown to our boaſted anceſtors, that theſe their children prevented from riſing, and making a figure in the world. Let us always conſider, that liberty is the right of every man, and that no one was ever born to lead his life in chains like a lion or a bear. Let us then love our fellow-creatures; let us compaſſionate their misfortunes, and relieve their neceſſities: convinced that ſociety makes but one body, every member of which has a title to our care and regard. Cardinal Cibo, who died at Rome in 1742, preferred being buried among his domeſtics, whom he had cheriſhed and eſteemed during his life-time and theirs, to all the pomp of interment and the ſtately monuments that belonged to his houſe. Alas! that humble ſepulchre afforded him as much as he could have met with, in the moſt ſuperb burying places of his anceſtors; duſt and worms! for theſe muſt at laſt be the portion of the great as well as the ſmall.

Such examples as theſe properly introduced, demonſtrate at once the emptineſs of that plan of greatneſs, which young people begin to form to themſelves, even from their tendereſt years. Having the misfortune to be born in the midſt of riches

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and vanity, they would run the moſt extravagant lengths, if they were not to be cured in time of their infatuation: therefore it is ſometimes requiſite to make them forget their rank and high birth. A very eminent perſon, and one that had been employed upwards of twenty years in directing the education of people of the firſt quality, ſaid a thing to me one day, which will never quit my memory, and which I for a long time waited for an opportunity of repeating: *At firſt I endeavoured*, ſaid he, *to make them Chriſtians; but I ſoon found myſelf obliged to quit that ſcheme; I then thought only to make men of them, but I was as far from ſucceeding in that.*

This ſufficiently ſhews how difficult it is to inſpire the generality of young people of quality with notions of humanity. Nevertheleſs, the Mentor will not be diſheartened: he knows that there is a great deal in birth and education towards correcting the paſſions and vices; and is ſenſible, that if there are any great men that may juſtly be denominated God's ſcourges on earth, there are likewiſe many whom we may deſervedly look upon as the moſt precious of his gifts.

Numbers have, and do ſtill aſſert, that public ſhews and diverſions furniſh the beſt leſſons for elevating the ſouls of young people, and forming them in a proper manner; and conſequently that we may always truſt to theſe ſort of exerciſes in what regards the ſentiments. I ſhall not conſider public diverſions here with the eye of religion, but with that of philoſophy; otherwiſe I might juſtly aſſert, that nothing but the greateſt ignorance or folly could make uſe of the authority of religion in defence or excuſe of theſe; I might ſay, that if there is one book that proſcribes theatrical diverſions more than another, it is the Goſpel; which recommends us to pray without ceaſing, to bear our croſs, and to ſigh and to weep; that if there is one place that above another ſets forth to view the pomp and vanity of this world, which we have ſo ſolemnly renounced in our baptiſmal covenant, it is the theatre; I might add, that the lives the players lead, the laſciviouſneſs of their dances, their way of embelliſhing the paſſions, and the ſoftneſs and tenderneſs which they introduce into all their expreſſions, in themſelves frequently capable of a double ſenſe, cannot but ſerve to enflame the hearts of young people, already too apt to catch fire; nay, I might ſay, that the very correctneſs of the ſtage,

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and the rules it is ſubject to, render it ſtill more dangerous; for the more nicely the paſſions are concealed, and the more delicate the ſentiments are, the more forcibly are we affected with that profane love which thus enchants us. A love againſt which it is very hard to defend ourſelves, even in thoſe places ſacred to religion and virtue; beſides, it is not to be thought that the language is borrowed from the fathers of the church. Buſſy Rabutin, that great courtier ſo famous for his diſgraces, entreated his children on his death-bed, to avoid the theatres as places the moſt contagious to virtue, and where he had firſt loſt his own innocence; and the famous Rouſſeau has treated this ſubject lately, like Diogenes himſelf, whoſe very ſpirit he ſeems to breathe. It is in a letter to the celebrated M. d'Alembert, wherein he deſcribes plays as the moſt ſure and ready means of debauching young people, he felicitates himſelf that his dear country Geneva, is as yet unacquainted with thoſe dangerous diverſions, which he calls the ſchools of libertiniſm, the tracts of idleneſs, and the ruin of ſociety. But what would this excellent writer have ſaid, had he been witneſs to the enthuſiaſtic fondneſs of the Italians for ſuch exhibitions? Doubtleſs he would have lamented, that a people

otherwiſe ſo ingenious, ſhould in this reſpect employ their time ſo very badly.

But here the whole queſtion is, whether theatrical declamations inſpire the ſoul with noble ſentiments? I muſt own I never was of that opinion. It is well known that thoſe who ſpeak, are not in the leaſt affected with what they are ſaying; conſequently no one will give himſelf the trouble of reforming his manners after an impoſtor; now the ſtage is the greateſt of all impoſtors. It diſguiſes every thing; and what is ſtill more, I take upon me to aſſert, that the theatrical hero being generally a character out of nature, it would be no better than Quixotiſm to think of conforming to it. Beſides, is it to be ſuppoſed, that the tears we ſee ſhed on the ſtage proceed from the heart? The greateſt libertine, who has never once dreamed of reformation, will do as much at an affecting ſermon. The leſſons given to youth ſhould be neither glittering nor turgid: we are apt to fix only on the ſtriking outſide, which is the reaſon why a play (though it may convey a very good moral) makes ſo little impreſſion. The attention being taken up with the action, ſpeaking, dreſs, and figure of the players, without having time to collect itſelf, and digeſt the principles they are inculcating.

Let us ſay then, that we frequent the play-houſe only as the diverſion of the day, and the rendezvous of ſociety, and we ſhall ſay true; but to pretend that plays have a power of correcting the manners, is maintaining a paradox. For my part, I never yet ſaw young people come away from them, without additional ſelf-love and diſſipation; but as to the love of true honour, it would be a long time I fancy before a young gentleman would be inſpired with it, were we to expect it from the ſtage only.

And here is a vaſt field for obſervation on true honour! Few people have a juſt notion of it. Some confounding it with the moſt wretched prejudices; others again making it their ſole religion. What we ſhall ſay of it is in a few words this, that true honour, pure as the day-light it appears in, preſents itſelf in all places fearleſs and undaunted; it engraves itſelf on the tombs of thoſe who die in its defence; and inſpired by this the Romans, thoſe real heroes knew no greater glory than that of ſhedding their blood in defence of their country.

Mankind are very ſingular in their notions of things. They account it the greateſt baſeneſs and cowardice for two or three to join to beat one; and yet a general ſhall reckon it a great honour to march at the head of twenty thouſand men againſt

twenty, and get the advantage: they look upon it unbecoming a man of honour to ſurpriſe his foe in a traiterous manner, and attack him unprepared; and yet it is a matter of triumph to ſteal upon an army and cut it to pieces, before it can make any defence. Let us then honeſtly confeſs, that glory, according to the idea we have of it, is a mere idle chimera, embelliſhed by our own prejudices.

I am aware of the objections that may be made to me; but not to enter into needleſs diſcuſſions, I ſhall content myſelf with adding, that a young gentleman ſhould make uſe of his prudence as a buckler; never ſpeak without circumſpection, and frequent the company of ſuch only as are reſpectable for their birth and good education. By this means, he will avoid thoſe critical circumſtances which he might otherwiſe fall into; in which, though it may be very eaſy to ſay beforehand, what ought to be done, yet there is no anſwering how we may behave when we come to the trial. The old proverb, *Tell me your company, I'll tell you your manners*, ſtale and trifling as it is, includes an excellent moral; accordingly, this article is one of thoſe that ſhould the moſt employ the attention of the True Mentor. He ſhould dive into the tempers of thoſe who are about his pupil; he ſhould conſtantly have

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an eye upon their actions, and follow their ſteps; and if he finds any of them inclinable to be quarrelſome or hot-headed, he ſhould get rid of them in a dexterous manner. But it is chiefly at play that the moſt deſtructive connections are formed; for play being the common center of paſſions and intereſts, frequently introduces perſons of a very ſlender character into the houſes of the great: provided they loſe their money, that is ſufficient, they are aſked no farther queſtions.

But in what manner ſhall we treat this article of play? Thoſe who do play, frequently dig a pit for themſelves; and thoſe on the other hand, who do not play, are by that means excluded from the beſt companies, and laughed at by all people of faſhion. It is certain, however, there cannot be a more ſhameful practice, than to confine all one's happineſs to ſuch a ſtupid amuſement. We were not ſent into the world to play, nor to liſten to a ſong. Theſe recreations were at firſt intended only to unbend the mind after the fatigues of ſtudy; but are now unhappily become a ſtudy of themſelves. The day and the night are too ſhort for the gameſter. In vain he ſees his health impaired, his fortune waſting away, his wife and children lamenting his abſence. Nothing ſtops

him; on he drives; till ſinking beneath a load of debt; he has the additional horror of ſeeing his family involved in the ſame ruin with himſelf. Almoſt one half of our people of quality are ruined by hazard; a game invented by avarice itſelf: but let us not dwell on ſuch irregularities, that the laws cannot too ſpeedily ſuppreſs, or too ſeverely puniſh. We will now conſider commerce, a game that the Mentor will by all means make his pupil learn; that he may the readier obſerve the cuſtoms and ceremonies in uſe.

The commerce with the world (the game I mean) in which a young gentleman is engaged, and often for a conſiderable ſtake, certainly calls for the greateſt attention. Every one owes him a certain tribute, more or leſs, according to his birth and rank. To overlook him would ſhew a want of knowing him; to idolize him would be making a jeſt of him. A young gentleman then ſtands in the mean between thoſe two ſituations: and the prudent governor will always teach him to preſerve it properly. He will not reſiſt with an air of ſtoiciſm the particular ways and manners that cuſtom has given a ſanction too: he will rather be the firſt to lead his pupil by the hand into company, and countenance, or if circumſtances allow it, even forward the

the innocent pleaſures he enjoys in thoſe parties.

It is commonly ſaid that a perſon's real character is the ſooneſt diſcovered at play, as the paſſions ſhew themſelves at ſuch times without diſguiſe; but above all things we ſhould baniſh a deſire of gain. If we would avoid the vexation that attends loſing, we ſhould ſuppoſe ourſelves to have loſt before we begun, and never pretend to determine the ſum; for ſuch are the riſks of gaming, that we always play a certainty againſt an uncertainty; conſequently there can be no equality. Good humour and politeneſs ought always to accompany our play, and the countenance ſhould on ſuch occaſions be the ſeat of thoſe two qualities: for that will diſcover to others the impreſſion that loſs or gain has made on us; and will be immediately conſulted by our adverſary, according as fortune becomes favourable or contrary.

A certain great prince having won a conſiderable ſum at play, and overhearing an officer ſay to a perſon who ſtood next to him; *that ſum would make my fortune!* immediately turned round to him, and in words worthy of being engraved in every heart, *I eſteem myſelf very happy*, ſaid he, *to have it in my power to contribute to the*

fortune of ſo brave and worthy a man. Take this ſum, and congratulate me on being able to aſſiſt you in your wiſhes.

But we will cloſe this article: it is enlarging on a ſubject which already takes up too much of the world's attention. We ſhall therefore quit it, as we wiſh every one elſe would do; for the ſake of making a reflection, which here ſeems to ariſe naturally from the ſubject.

Time ought to be held more precious by us than all the gold in the world; and yet we ſee it moſt ſhamefully ſquandered, in endeavours to amaſs a little dirty pelf. We muſt kill time! cry the children of the world; and alas! it is time that kills us: for our life is compoſed of days, hours, and minutes, every one of which is continually flying away with ſome portion of it; inſomuch, that the very inſtant I am now writing is gone beyond all hopes of a return. Therefore one ſhould think that a man of the leaſt reflection, could not hear the clock ſtrike without a ſenſible emotion.

It would be ſome excuſe if this deſtroying of time brought any real pleaſure with it; but it rather begets an uneaſineſs. We gape, we ſtretch, we ſigh, we laugh, we ſing, turn a card, fondle a dog, go abroad to ſee and be ſeen, long for the next hour,

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and when the next hour comes are not pleaſed with it becauſe it is preſent; then we return to reſt, with an intention of beginning the ſame round the following day, and ſo on, till the inſtant in which we ceaſe to live; and then we may aſk ourſelves, What have I been doing all the time I have been upon earth? My life has neither been of ſervice to myſelf nor others; ſo that I might as well have been born a ſtock or a ſtone.

What pencil can paint! what pen can deſcribe to youth, the value of that time which they waſte in the purſuit of trifles, and which of itſelf flies with ſuch an amazing rapidity? Young people fondly imagine, that there is no life without the enjoyment of pleaſure, when at the ſame time it is pleaſure that ſhortens life. How many inſtances have we of young men of quality, who waſted by debauch, ſee themſelves reduced to broths and jellies at five and twenty? Pleaſure is to be found only in the inſtant before enjoyment, and not while we are enjoying it; ſo that it is impoſſible for us ever to attain to it. Theſe reflections drawn immediately from the nature of things, and rendered familiar to a young gentleman by the ſkilful Mentor, will ſerve to give him an early diſguſt to

ſatisfactions, which are ſo admirable in imagination, and ſo void of foundation in reality. Pleaſure to be truly pleaſure, ſhould be inherent to the ſoul, and not dependant on an entertainment, a party at cards, a new play, or the ſight of a particular object. It was the ſaying of a philoſopher, that he did not abſtain from pleaſure ſo much from a principle of temperance, as from mere ſelf-indulgence; for the vexations that pleaſure brings with it are infinitely more great than the pleaſure that gives birth to them. And ſuch is this world, wherein every thing appears ſo placid and ſmiling! For could we caſt a look through the outward covering that preſents to our view only joy and pleaſure, pomp and magnificence, we ſhould diſcover only the moſt miſerable objects: there we ſhould ſee the father at variance with his children, the huſband with his wife, the brother laying ſnares for his brother, and friends jealous and miſtruſtful of each other; we ſhould find that family ſecrets concealed mutual antipathies, jealouſies, and murmurings; in ſhort, we ſhould diſcover the moſt intimate ties broken by inconſtancy; the moſt tender enjoyments ending in hatred and perfidy; and the moſt dazzling fortunes only ſo many additions

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to the uneaſineſs of the poſſeſſors, who are always wiſhing for more.

Here now is a long liſt of miſeries, ſo many rocks to quiet; and yet, this is but a faint picture of thoſe that are found in courts. There deceit paſſes for ſound politics; pride for dignity; malice for an honourable revenge; rudeneſs for magnanimity; and hypocriſy for religion: there the man of genius is over-looked in the croud, and every thing breathes falſhood and grimace. When we are moſt inclinable to weep, we muſt laugh; where we would condemn, we muſt flatter. The leaſt miſtaken geſture becomes a crime; the leaſt wrong word is re-echoed on all ſides. Every one endeavours to enſnare you with artful queſtions to your ruin. Every one careſſes you but to ſtab you the more ſecurely. And into this wide ocean of contrarieties, is a young gentleman to launch, as ſoon as he has compleated his twentieth year; to what dangers will he not be ſubject to! what riſks will he not run! if he has not had a prudent Mentor whoſe counſel and direction may ſtand him in the ſtead of his own experience? A governor then ſhould be careful at his firſt approach to courts, to give his pupil a true notion of the characters he will meet with there, and which we have but lightly touch-

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ed upon in the preceding page; he ſhould dwell upon the inviolable reſpect due to crowned heads, and the politeneſs and civility neceſſary to be obſerved towards every one, as well as the diſcretion requiſite in a place where he is ſurrounded by thoſe who are enemies to his perſon, or jealous of his accompliſhments.

To talk of one's ſelf ſeldom, of others never; to tell the truth at all times, but not all kinds of truth; to be civil to every body, and make a confident of very few; never to be the firſt to carry a piece of news: to ſtifle bons mots, and ill-natured ſallies of wit; to carry a ſerene and chearful countenance; to prefer the public good to our own; to aſk favours with modeſty; to mind one's own buſineſs, and never to inquire into the ſecrets of others; is the kind of code to be obſerved in courts; without which we ſhall hurry ourſelves into a precipice, and our fall will become more ſhameful in proportion as we endeavour to riſe higher.

The True Mentor cannot remain indifferent on thoſe heads; for there is no young man of rank and quality but may one day be a general, an ambaſſador, a favourite, or even a miniſter to his royal maſter. Therefore, prudence requires that the governor ſhould have theſe ſeveral dignities

nities as it were in his eye, and be able to follow his pupil ſtep by ſtep, whereſoever fortune ſhall conduct him. He will endeavour in the firſt place, to make a Chriſtian of him, as we have already obſerved, and then ſketch out the churchman, the ſtateſman, the general, and the courtier.

And what an advantage is it to a young man, when he enters upon the ſtage of life, and appears in ſome one of theſe characters for the firſt time, to find within himſelf the ſeeds of that knowledge requiſite to the character he is to ſupport. He will every inſtant feel the impreſſion of the hand which formed him, and bleſs the memory of the guide that conducted his ſteps in his infant years. If he is raiſed to an exalted rank in the church, he will make an upright uſe of its revenues; for he has been inſpired in his youth with a horror and deteſtation for thoſe mercenary paſtors, who waſte in gaming and luxury the patrimony of the poor committed to their charge. If he be called upon to exerciſe the function of miniſter of ſtate, he will become the people's friend, and open a way for truth even to the foot of the throne; for he has been taught, that the miniſter who baſely flatters his ſovereign is held in execration both by God

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and man. Laſtly, if he is nominated to an embaſſy, he will conſider how he ſhall moſt worthily repreſent his monarch, by whom he is delegated; he will diligently apply himſelf to ſtudy the character of the nation where he is going to reſide, and endeavour on all occaſions to oblige ſuch of his own countrymen and fellow-ſubjects as may happen to fall in his way; for he has had it repeatedly inculcated upon him, that the ambaſſador of a nation cannot have too much diſcernment, politeneſs, and affability. Such will be the conſequence of the excellent leſſons he received from his Mentor, and the well choſen books given him for his peruſal. The firſt leſſons are eaſily engraven on the heart and memory, and ſo as not to be quickly forgotten. How much is it to be wiſhed that all our young men of quality were furniſhed with inſtructions like thoſe. Then ſhould we ſee our prelates, the lights of the world, and the ſalt of the earth, treading in the ſteps of the apoſtles; then ſhould we ſee our miniſters ſtrangers to every voice but that of truth, become the mediators between the king and people, and the protectors and encouragers of arts and ſciences. Then ſhould we behold our ambaſſadors ſupporting with dignity the intereſt of their ſovereign; calming every

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diſpute by a ſingle word or a ſtroke of their pen; making their houſes the aſylum for ſuch of their unhappy countrymen, that unforeſeen diſtreſſes and reverſe of fortune have driven from their native land; and not ſhun them as if it was a reproach to know thoſe of their own nation, or ſhameful to give them aſſiſtance in the hour of need. Every ambaſſador ought doubtleſs to be upon his guard againſt adventurers, or ſuch as have been obliged to fly their country to avoid the juſtice due to their miſdeeds; but then this precaution ſhould not be carried ſo far as to confound the gentleman and the man of character with the villain and the refugee; and make him ſhut his gates indifferently againſt every perſon of his own country.

We cannot too much inſiſt upon the neceſſity of embelliſhing the minds of young noblemen, with the ſcience relative to courts and ſtates, and ſowing the ſeeds of it early in the breaſts of ſuch as are born for great things; they will unfold in due time, and aſſuredly bring forth fruit in a proper ſeaſon. Numbers of the greateſt men in all ages, were in their youth an abridgment of what they became afterwards, when arrived at manhood. Their very amuſements and recreations gave tokens of their future greatneſs. David while yet a child,

a child, exerciſed his growing courage on lions and bears. The True Mentor, like a ſkilful architect, lays his foundations in the moſt ſolid manner, leſt in the ſpace of a year or two his edifice ſhould fall to the ground, a thing but too frequently ſeen amongſt young people of quality. If the governor happens to be abſent, the ſcholar, like a mere automaton is at a ſtand till he returns again to put him in motion; if the hand is wanting that ſets his ſprings a going, he becomes incapable of uttering any ſound; but it is not ſo with the young perſon formed by a True Mentor; he ſupplies himſelf in the abſence of his guide from the rich ſtore of precepts that he has ſo plentifully received, and ſo well retained. He has loſt the viſible preſence of his Mentor indeed; but his heart is filled with the good things he has heard him utter, and his mind with the excellent examples in his conduct.

It muſt be allowed, that we cannot too much extol the power of good examples. There is hardly any reſiſting them: wherefore the Chineſe ſaid of one of their emperors, that he governed like heaven; that is, by example. The heavens utter no ſound, it is true, but they preach us an excellent doctrine in the conſtancy and uniformity

uniformity with which they perform their courſe. Thoſe planets, which by their regular ſucceſſion diſtinguiſh the day and night, are the moſt perfect models we can have of that order and decorum we ourſelves ought to obſerve.

Let us confeſs however, that notwithſtanding the force of precept and example, it is the moſt difficult of taſks to educate young people of faſhion properly. It were to be wiſhed that they could be kept in ignorance of the fortune they are entitled to, till turned of their twentieth year, and made to believe that their future eſtabliſhment depends wholly on their education: we ſhould then ſee them apply themſelves in a very different manner, and looking upon thoſe things as quite eaſy, which they now conſider as inſurmountable. The great bane of youth is indolence. Vice muſt neceſſarily take poſſeſſion of a mind, that has no fixed and determined point in view. The imagination is then continually wandering in ſearch of ſomething to amuſe it; and in ſuch a diſpoſition, falls an eaſy prey to thoſe ſenſual deſires that always incline us to an inglorious eaſe, when we are in truth formed for labour and exertion. Happy the young man whoſe time is always filled!

he will taſte the fruits of it in his old age, and not be aſhamed to caſt his eyes back to the days of his youth. For this reaſon, the Mentor ſhould always keep his pupil employed, and portion out his life into a thouſand different exerciſes, ſo as not to leave any intervals but for recreations; and theſe ſuch as are a kind of exerciſes in themſelves.

It is to idleneſs alone that we are to attribute that ignorance, which ſo many men of quality ſeem to make a profeſſion of; it is that which inſpires them with horror at the very ſight of a book, and ſtupifies their underſtandings.

I am ſenſible that a pure and upright heart is to be preferred to a brilliant underſtanding; for it is the heart which forms the man, his underſtanding being no more than an accidental thing, which ſometimes ſhines with luſtre, and at others is quite dull.

But how ſhall we be able to meet with a heart ſo well regulated, eſpecially among young people, whoſe minds are unhappily the center of every depraved appetite, without the help of precepts and the lights of underſtanding? The heart cannot reflect; it ſtands in need therefore of ſome reflecting power, to point out and direct its movements; and this is one reaſon why great

great men in general are ſo little mindful of their words.

Theſe ſeveral reflections naturally produce a long train of reaſonings and precepts for the Mentor to inculcate upon his pupil; but this is to be done with prudence and diſcretion. Nothing ſo much diſguſts a young gentleman, and renders him ſo quickly weary of inſtruction, as a ceaſeleſs repetition of advice and reprimands. Whereas, on the contrary, he will take it kindly when he finds himſelf ſpared now and then: the whole depends upon knowing how to chuſe the proper times. The moſt beatiful leſſon ill-timed is but a waſte of breath. There are certain moments in which a young man would ſuffer death ſooner than yield; and ſurely a perſon muſt be very ill natured, to conteſt a quarter of an hour with him in ſuch circumſtances. It is never right, at leaſt very ſeldom ſo, to find fault with him in public; we ſhould wait for a more favourable moment, and ſometimes this moment may not happen for two or three days afterwards, or in a word, till a proper occaſion offers. The Mentor ſhould betimes accuſtom his diſciple to underſtand him at half a word, and know all his ſigns and looks. The eyes are the mirrors of the ſoul; and a

young

young man may often times learn his duty from them, when under the direction of a governor who knows the true points of delicacy and good breeding.

But the True Mentor does yet more; he puts his pupil upon a reſpectable footing in company, and renders him the delight of all who ſee him, or are converſant with him: if at any time he ſays ſomething remarkably juſt and proper, he commends him for it in an artful manner; or if he now and then hazards an expreſſion, he will repeat it after him in a different manner, ſtill letting the company know that the thought was his pupil's; or, upon occaſion he will interrupt him, though in a polite manner, and ſo as not to let it be perceived by others. And as much regard is to be had to the carriage and poſtures of a young man when in company, as to his diſcourſe. How few do we ſee now-a-days preſent themſelves with that gracefulneſs or behave in company with that modeſty of deportment, which diſtinguiſhes the well-bred gentleman. The attention of the governor ſhould reach to the moſt minute article, that he may not let ſlip any thing to make his pupil valued and eſteemed.

Though

Though ambition is to be dreaded as a poiſon that infects the heart, emulation ſhould animate our deſires. How wide a difference is there between the one and the other! One is the very ſoul of intrigue, the root of jealouſy and diſtruſt, and the cauſe of the greateſt troubles and revolutions. The other exalts the ſentiments, enobles the heart, and directs the mind to ſuch objects as it finds itſelf formed for. Therefore, a governor ſhould make it his buſineſs to ſtifle all ſparks of ambition in his pupil's breaſt; but at the ſame time endeavour to rouſe and excite a noble emulation in him, and make it the primum mobile of all his actions. We are never ſo little as when vainly great: this is the character of the ambitious man. We are then truly great, when we uſe our utmoſt endeavours to merit the higheſt dignities: this is the character of the man actuated by a noble emulation. Even religion itſelf, which holds ambition in the utmoſt horror, admits of, or rather let me ſay, recommends emulation; the practice of religion being inconſiſtent with idleneſs and puſilanimity: and we ſee that kings renowned for their piety, are famous for ſurpaſſing in every reſpect the greateſt heroes.

But

But there is no one thing which the Mentor has more in abhorrence than flattery; a vice which poiſons and corrupts the hearts of almoſt all our great men: he leaves no means untried to convince his pupil of the danger a young nobleman is liable to, whoſe heart is too open to praiſe! He will leave nothing undone to diſperſe the crowds of flatterers, who under the name of friends, dependants, and ſervants, change falſhood into truth, and only lie in wait for an opportunity of deceiving the unſuſpecting honeſty of a young man. Their firſt ſtep is to poiſon his heart; they hide from him the danger and horrors of ſin, and then offer themſelves as the miniſters and agents of his pleaſures. Beware, ſays Mentor continually to Telemachus, beware of thoſe enchanters who are always flattering and careſſing you; the more worthy you render yourſelf of praiſe, the more you will contemn it: conſider that the flatterer always deſpiſes the perſon, and only loves the favours.

Be as careful to avoid prejudice, and look upon the informer as a wretch who for the ſake of being honoured with the confidence of one man, renders himſelf the object of public indignation. Look into every thing yourſelf, and trace to the

ſource

ſource of every report that is made you, that you may diſcover the innocent, and diſcover the calumniator. Flattery, by praiſing even the follies and vices of the great, render their very virtues contemptible. How important is it then to ſpeak freely and without reſerve to youth, and to inſpire them with an early love for truth. A ſervant to a certain great man who had juſt finiſhed his ſtudies, being aſked, which of them his maſter had made the greateſt progreſs in; replied, *in riding, becauſe his horſes have not flattered him:* an excellent anſwer, and what might raiſe a bluſh in the face of the moſt hardened flatterer.

Thrice happy the man who has been devoted to truth from his tender years: Thrice happy the Mentor who has been able to render truth lovely in the eyes of his pupil! But what labour, prudence and ſkill does does this require! *Hoc opus hic labor eſt.*

And indeed the ſcience of a governor is not to be acquired by the apprenticeſhip of a day; it ſuppoſes many years of ſtudy and application; though in the choice of a governor, we ſhould neither fix on one too young nor too old; if too young, his want of experience, and the proper air of authority, will make him unable to diſcharge the more weighty duties of a guide; if too old, he will not readily accommo-

date himſelf to the little humours and inclinations of youth: every thing will offend him, and make him uneaſy, and from an over-fondneſs for the cuſtoms of his own times, he will approve of nothing but what bears that ſtamp, and ſo be perpetually wearying and harraſſing his pupil with needleſs repetitions. On the whole, I am of opinion, that the beſt time for exerciſing the office of governor is from between thirty and forty, to fifty. A man at thirty, is generally ſpeaking, what he will be for the reſt of his life; and if that is thought an age for governing a dioceſe or commanding an army, certainly it is as proper for conducting a pupil; but when he comes to fifty he begins to feel the infirmities of age, and cannot ſo well bear the fatigues of travelling.

Far be it from me however, to intend by this the leaſt reflection upon old age, or in any wiſe to leſſen the advantages that ariſe from an intercourſe with it. I have myſelf taken the greateſt pleaſure, even from my youth, in keeping company with people in years, and am every day more ſenſible of the advantages gained by it. And the Mentor ought on all occaſions to imprint on the mind of his pupil the reſpect and veneration due to ſuch. Alas! they have been what we are, and we ſhall quickly

quickly be like them, if death does not cut us off in our career.

We may add likewiſe, that a governor turned of fifty, will ſeldom hearken to advice; whereas it is very often neceſſary for the Mentor to aſk advice from the parents of his charge, to conſult them, and hear what they have to ſay: it is indeed a critical ſituation for him, when he finds himſelf under the neceſſity of oppoſing them, in order to get the better of former miſtakes in management, and introduce certain regulations of his own. Here it will be the beſt way, to begin by inſinuation, unleſs where they are obſtinate and abſolutely refuſe to correct the diſorders in queſtion, in which caſe the True Mentor will immediately retire rather than ſuffer ſuch irregularities to go on under his eye; for we cannot pardon nor even excuſe thoſe governors, who are continually running down the noblemen in whoſe houſes they are, as well as the pupil they have the charge of. Such ſort of people, inſtead of remedying the diſorder render it worſe, and make themſelves contemptible wherever they come.

The order we propoſed to ourſelves, which was to conduct the pupil gradually from his father's houſe, to a commerce with the world and with courts, obliges

us now to carry him into different nations. And here begins a-new the cares and perplexities of the True Mentor; what a taſk has he now upon his hands! He muſt repreſent the father in reſolution, the mother in tenderneſs and aſſiduity; he muſt aſſume a thouſand different characters, and if poſſible, be preſent in every place at once, extending his vigilance even to the loweſt ſervant, regulating the accounts, and making the neceſſary diſpoſitions for the journies, correſponding with his pupil's parents, and ſeeing that he himſelf writes to them from time to time. Theſe and a a thouſand other little circumſtances which are continually ariſing, ſcarce leave a governor a moment at his own diſpoſal.

When every thing is determined, and they are juſt ready to ſet out on the tour of Europe, he will thus addreſs his pupil: conſider that you are now going to have the eyes of courts, which are of all others the moſt ſevere, turned upon your conduct: conſider that a compariſon will be made between you and other young people of your country, who have been there before you: conſider in a word, that your reputation is at ſtake, and depends entirely on your appearance and behaviour in the places through which you paſs; you are no longer to think of appearing the young man only,

but

but the finiſhed gentleman: and conſider above all things, that you are under an indiſpenſible obligation to act as the worthy repreſentative of anceſtors, who have rendered their names illuſtrious; and that it is your duty to profit by every thing you hear and ſee, ſo as to return to your own country enriched with every kind of knowledge, and the practice of every commendable virtue. I tell you before hand that you muſt expect to be cenſured, for where is the place free from ſcandal! I would have you alſo ſuppoſe that there are thoſe who will endeavour to draw you aſtray in order to ſeduce you; but attach yourſelf cloſely to me; follow my counſels, who am your true friend, and have your honour only in view, and I will guard you againſt every danger.

In this manner does the True Mentor encourage a confidence which he has already acquired, inſpires the ſoul of his pupil with the moſt exalted ſentiments, and engages him in the love of honour: he ſooths the diſtreſſes of his heart at firſt quitting the paternal roof, by the tendereſt care and moſt affectionate aſſiduity; and by entertaining him with a repreſentation of the wonders he is ſhortly to behold; for what ſight is more truly worthy of admiration than that of different nations?

where we ſee the paſſions continually at war with each other, and ſorrow and plenty, poverty and riches, war and peace, ignorance and induſtry, life and death ſucceſſively exciting laughter and tears. What a contraſt is offered in the diverſity of their laws, manners, and cuſtoms! Here ſome clad in the ſkins of bears and lions, paſs the whole day with a pipe in their mouths: there others cloathed in the thinneſt ſilks, are continually lolling on beds of down. Such are the effects produced by a different climate, which as they are hotter or colder, oblige mankind to theſe different cuſtoms; and hence, thoſe who are born in a more happy and temperate country, and are not obliged to have recourſe to the pipe or the fur, nor to ſleep all day, or watch all night, are the moſt ready to cenſure thoſe cuſtoms in others.

But how are we to make a proper judgment of the different people we have been deſcribing? How diſcern the good from the bad, and adopt or reject their cuſtoms accordingly? Moſt travellers have eyes like microſcopes, which make every thing appear monſtrous to them; or elſe they are quite blind, and let every thing eſcape their attention; ſo that they return home juſt as wiſe as they ſet out. Hence we have

have ſuch a number of ſtories impoſed upon us, all as different as the authors by whom they are compoſed; ſo that it is with difficulty we can credit what we hear concerning thoſe countries, which are at any conſiderable diſtance from us.

The True Mentor looks on every thing with the eye of reflection, and would have his pupil do the ſame; therefore he never ſtakes his judgment on a tranſient view; but firſt examines, and then lays that examination before the young perſon under his care. Every ſtep in the fields becomes important, when trod by philoſophical feet; ſo many different beauties are ſcattered over the face of the earth, that whether we recline in the lap of a valley, or climb the ſummit of a hill, or dive into the boſom of the waters, we ſhall every where meet with ſomewhat to claim our attention; here we admire the chryſtal ſtream, covered with nodding woods; there is ſpread forth the magnificent carpet of a field, intermixed with green and purple; here it riſes an amphitheatre of vines environed with broad leaves and ſwelling cluſters; there it appears in a beautiful variety of herbs and fruits; the flocks that ſport upon the plains, the birds that warble amidſt the trees, the vaſt rocks transformed to capacious dens, and dens laid out

like palaces; the myriads of ſhells, true medals of the flood, that lie heaped on the top of the higheſt mountains, with the cryſtallizations of water and petrifications of woods, and ſands glittering with ſtuds of gold, are all parts of thé great book of nature, which exerciſes the attention of the True Mentor; he enters into the anatomy of the meaneſt herb, as it were in ſport and amuſement; he ſpeaks of the texture of its leaves, and the nature of its fruit; he reaſons on the ſtructure of of the brute creation, and explodes the opinion of thoſe, who over-generouſly allow them a ſoul. In fine, ſometimes the moraliſt, ſometimes the naturaliſt; he makes uſe of viſible and created things, to raiſe him up to thoſe which are inviſible and uncreated. Reflections of this nature properly thrown in, and under the appearance of pleaſure and amuſement, at once inſtruct and delight a young gentleman; he is charmed to find inſtruction thus ſpring up under his feet, and to gain a knowledge of ſeveral things neceſſary in the courſe of life, from an evening's walk, or an afternoon's party, without the trouble of ſtudy or application.

In this manner will they paſs their time on a journey; and in their way through the

the open country, towards the cities they are to viſit. Methinks I behold thoſe cities where curioſity requires to be aſſiſted by knowledge and experience; cities wherein politics and politeneſs, pleaſure and intereſt, each act their parts in a diſtinguiſhed manner. The good government of one city, and the wiſdom of another; the hurry and confuſion of ſome, and the induſtry and toil of others, form the moſt aſtoniſhing and delightful proſpect that can be conceived: thus Rome and Paris, Naples and Vienna, Venice and Genoa, London and the Hague appear like ſo many ſcenes in a theatre, each different from the other in point of decoration.

Rome holds the firſt rank amongſt theſe, as having in all times claimed pre-eminence over other nations. It would ſeem, ſays the celebrated Rollin, in ſpeaking of Hannibal, who, juſt as he was ready to ſack Rome, ſuddenly deſiſted from his purpoſe, that this city was always the peculiar care of God, and reſerved by him for the greateſt things. Thus after having made it the capital of the world, he choſe it for the ſeat of true religion. Here his firſt apoſtle planted the faith at the expence of his labour and blood; and here have appeared ſome of the greateſt fathers of

the church, and the brighteſt ornaments to Chriſtianity.

There are four principal objects which call for the attention of thoſe who make any ſtay at Rome. 1. The progreſs which Chriſtianity has made here, the footſteps of which are every where to be met with. 2. The antiquities, precious in themſelves, and ſtill more precious, as being the remains of a people, once the greateſt in the univerſe, and now ſo miſerably fallen. 3. The libraries, ſo famous for the ſcarce manuſcripts with which they abound. 4. Laſtly, The polity of its citizens, who in this reſpect far excell the reſt of their neighbours.

What Chriſtian but muſt be pleaſed to ſee the goſpel triumph in that proud city, which once gave laws to all the world, would receive none from any power in the univerſe. The city wherein the doctrine of a crucified man has prevailed over the pride and glory of the greateſt conquerors of the earth? Rome is full of the aſhes of thoſe who were living witneſſes of our bleſſed Lord's appearance upon earth; who having heard with their ears, and ſeen with their eyes, the wonderful works of our Redeemer, ſealed their teſtimonies by the moſt cruel deaths. Here too we behold the remains of thoſe idols which

ſhe formerly worſhipped, and which now ſhe as heartily rejects and deſpiſes *.

What an opportunity is here for the True Mentor to gratify his earneſt deſire of impreſſing the true ſenſe of religion on the heart of his pupil, and fixing it on ſuch a baſis as never to be rooted out! He will take occaſion to call over in review before him, the grand proofs of his religion, which have been delivered down to us from Adam, without undergoing the leaſt obſcurity or alteration. He will point them out to him; firſt, in the law of nature, which conſecrated the fruits of the earth; ſecondly, in the written law, which ſtained the altars with the blood of victims. Laſtly, in the law of grace, which demands the ſacrifice of the heart; he will teach him that this has a long time been the diſpenſation of the Chriſtian religion which we profeſs. The ſeveral ceremonies which preceded it, being only ſo many types of its preſent ſtate: but we ſhall not now enter into a diſcuſſion of this point, which

* Several paſſages following this in the original, are written ſo much in the ſpirit of a devoted ſon of the Romiſh Church, that I thought it moſt adviſeable to omit them, a liberty which I ſhall take as often as the occaſion may occur; and I hope, without offence to the unprejudiced reader, with whom invective and detraction paſs for no marks of ſound doctrine.

which would be ſufficient to confound the moſt hardened unbeliever, even in theſe days of faſhionable incredulity; as it is already handled in a number of excellent books on this ſubject; but ſhall refer the True Mentor to Dr. Lardner's Credibility of the Goſpel Hiſtory, which will abundantly furniſh him with every powerful argument that can render the Chriſtian faith indubitable.

We will however add, that Rome, conſidered in this light, will greatly help to confirm a young perſon in a becoming affection for the church, and in that reſpect which is due to the holy prieſthood. The mightieſt prince is never more great than when he properly humbles himſelf under the hand of the miniſters of the Moſt High; never ſo happy as when he enjoys the peace of a good conſcience, and duly diſcharges his religious duties; nor ever ſo much the object of admiration, as when he appears humble and ſubmiſſive in the houſe of the King of kings, and ſets his heart to meditate on the law of God. I know very well that through the depravity of a perverſe age, in this reſpect greatly different from preceding ones, it is now become a cuſtom to turn every act of religion into ridicule. Be that as it will, the licentious ſatire of the libertine can never

ſtrip true piety of its glory and ſplendor; but we ſhould always diſtinguiſh between this and bigottry, which has ſometimes the preſumption to wear its form, and ought to be held in horror and deteſtation of all mankind. The Mentor therefore will inſtill a noble and vigorous virtue into his diſciple, and not one that is timid and childiſh. He will take care that he ſhall communicate at proper times, but with a continual caution not to do it merely for the ſake of cuſtom, without due preparation. Young people of faſhion are ſeldom properly inſtructed in this point; they imagine that a miniſter cannot refuſe them admittance to the Lord's Table; never conſidering that Chriſt himſelf has given his miniſters a power of binding and looſing, of retaining and remitting of ſins; ſo that no perſon ſhould preſume to approach the altar, till he has firſt diligently ſearched and proved his own heart, that he may know how to diſtinguiſh properly the body and blood of our Lord and Saviour Jeſus Chriſt, from the mere elements of bread and wine.

We now come to ſpeak of the antiquities which draw ſuch a concourſe of ſtrangers to Rome. I would by no means have a governor confine the attention of his pupil to the dry examination of a heap of

of antiquities, which probably have no other merit than age and ruſt. This would be reſembling the old idolatrous inhabitants, and paying a kind of adoration to their remains. If, for example, a medal is really fine, we ſhould doubtleſs admire it, but with that diſcretion which is proper to be obſerved in things of this nature; for the many magnificent temples, the ſtately columns, the triumphal arches, and the curious ſtatues, which even time itſelf ſeems hitherto to have reſpected, deſerve likewiſe ſome reſpect on our parts; not only as works which ſhew the genius of the ancients, and inſtruct us in their taſte, but as monuments erected in honour of illuſtrious and virtuous men. There never was an inſtance in any country of the people immortalizing the name of a tyrannical or cruel prince, by erecting a ſtatue to him under that name. This is a point to which the Mentor will render his pupil particularly attentive, and endeavour to inſpire him from thence with redoubled love and eſteem for true wiſdom. The maſter-pieces of painting and ſculpture diſplayed in their higheſt perfection, in the Vatican, will naturally give occaſion to bring him acquainted with thoſe arts ſo much the adoration of all ages. The great men of every age, who were

were bleſt with the leaſt curioſity, have always held in eſteem thoſe arts which animate the ſtone, and bid the canvaſs breathe; they have ever made them part of the ornaments of their palaces, delighted to behold the well imitated fruits and flowers ſtart from the ſhaded ground in colours capable of deceiving even the birds themſelves; to ſee the diſpoſition of the chace, or a banquet, where every thing appears alive; or to contemplate a hiſtory piece, wherein every different perſon preſents his proper attitude and figure, amidſt the thouſand different degradations of colours, which make him ſeem as if alive and ſpeaking.

But let us now proceed to the conſideration of pictures of a different kind, and by far more valuable than thoſe, I mean books: where the whole ſoul of the authors remain collected, and unimpaired; while the duſt of their bodies are ſcattered to all the ends of the earth. Rome has ever been the nurſery of learning and learned men. Accordingly we meet with the moſt noble libraries there of any part in the world; manuſcripts that are worthy the utmoſt attention of the curious; collections of the moſt ſcarce and valuable books, and the moſt beautiful editions of every country

country, together with an infinite number of admirable prints.

What an elegant ſight is this, for a young gentleman who delights in ſtudy, and ſearches after knowledge and improvement! What a vaſt theatre for the Mentor, who is continually on the ſearch for occaſions to diſplay learning, and learned men in their full glory! Here he walks as in the place of their empire, and makes the moſt important obſervations; exciting the emulation of his pupil, and encouraging him from the proſpect before his eyes, to take the firſt opportunity of forming a library of his own; but not to act like thoſe noblemen, who collect an immenſe number of books at the moſt exorbitant price, and then live in the midſt of them, like Tantalus in the midſt of his river.

The polity of the city of Rome is ſuch as may well engage the attention of every ſtranger. Its cardinals, for their conſummate experience in affairs of ſtate, in which they are grown grey, and the infinate connection their many nunciatures have given them with moſt of the courts of Europe, may deſervedly be eſteemed oracles of government, that can never be too much conſulted; and models of true politics, never enough to be admired. The

ambaſſadors

ambaſſadors of all other courts, when once the term of their embaſſy is expired, return again to their former ſtations, and are no more than the private gentleman, or nobleman; but the nuntios, who are diſpatched from the court of Rome, return thither again, to join their knowledge and experience, and form all together that ſacred college, which may be juſtly termed a conſiſtory of kings, and a perpetual council board; and this I take to be the chief reaſon why the polity of the people of Rome ſurpaſſes that of almoſt all others *. Every young perſon of condition ſhould make his court in the moſt aſſiduous manner to the cardinals, who take a pleaſure in having their palaces open to all ſtrangers. There he will learn to be at once artful and ſincere, great and affable; at once obſervant of the duties of religion and the ceremonies of the world: in a word, to be the man of faſhion and the ſtateſman. And here my heart guides my pen, and I cannot forbear mentioning his eminence, cardinal Porto Carrero, who without once loſing ſight of his native ſincerity and ſimplicity of manners, has found the means to

* It muſt be allowed that this is at leaſt a very pleaſing picture; we heartily wiſh that flattery may not have prepared the pallet or directed the pencil.

gain

gain the friendſhip of every court where he is known: there is not a ſtranger who leaves Rome without owing him a tribute of gratitude and admiration; as no miniſter there receives perſons of diſtinction ſo politely and in ſuch numbers. One cannot make a ſtay of leſs than five or ſix months at Rome; as one would not omit ſeeing the ceremonies of the paſſion week.

Naples, for the brilliancy of its court, and magnificence of the nobility which compoſe it, is undoubtedly worthy of the higheſt admiration, but as theſe are objects ſufficiently known to every one, we ſhall fix our attention only on thoſe phenomena, which are continually preſenting themſelves afreſh, and make Naples as it were a city, built in the midſt of the flames, as Venice is in the midſt of the waters. Mount Veſuvius is undoubtedly deſerving the utmoſt attention of the traveller. He muſt not fail to take Virgil in his hand, and viſit the Elyſian Fields, the grotto of the Cumæan Sybil, and the river Acheron, which that inimitable poet has deſcribed in ſo ſtriking and maſterly a manner. Fifteen or twenty days at moſt, will be ſufficient to ſee all the curioſities at Naples; of which we ſhall not here enter into a detail, as there are already numberleſs deſcriptions of them.

Genoa,

Genoa the Proud, or rather the Induſtrious; for it is under this latter title alone that we ſhall conſider it, has ſome ſilk manufactories well worth obſervation; for we ſhould look upon no trade, however mean and low, as beneath our notice. We ſhould acquaint ourſelves with the names and uſes of the moſt conſiderable parts, and ſtand by to ſee them work off a piece of ſattin or velvet. The uſefulneſs of an acquaintance with the ſeveral mechanic arts may be ſeen in the new Dictionary of Arts and Sciences lately publiſhed, together with an accurate account of the arts themſelves. There are a number of noblemen and men of great property, who travel, and who might hereafter erect manufactures on their own eſtates. Eſtabliſhments of this kind introduce wealth in proportion as they baniſh idleneſs, the common ſource of poverty and want, as well as of moſt other vices. A fortnight will be ſufficient to ſee all that is worthy of curioſity in Genoa.

Bologna ſeems to be the manſion of ſcience, and the reſidence of learned men; and on that account becomes an intereſting object. There is a ſurpriſing ſpirit of emulation in that city, notwithſtanding that there are ſo few rewards for ingenuity. It is no rare thing to ſee even the

women

women there members of the new academy and giving leſſons of philoſophy in public. Its univerſity might be reckoned among the moſt famous, if by an inſufferable abuſe we did not ſee almoſt as many univerſities in Italy as there are towns. The Caſino, which is held in great eſteem, and is the place where the nobility and people of faſhion reſort in the evenings, might ſerve for a model in its kind. Every city ought to have ſome place like this; for here every one is free to come and go; no reſpect is paid to any particular perſon; and the time is ſpent in agreeable converſation: whereas in moſt other countries, people go to public places more for the ſake of gaming than any thing elſe; or elſe are like ſo many figures ſet round a green plot.

Venice, ſo admirable for its ſituation, is ſtill more ſo for the freedom that every one enjoys there. Here the Mentor in ſeeing the great men of the country walking abroad without the leaſt ſtate, or attendance, and appearing upon a level with the reſt of the people, may point out to his pupil, the value of true ſimplicity; ſo deſirable, that its reign was denominated the golden age, and that purely becauſe gold was then entirely unknown. It is ſaid that Venice owes its foundation to a colony of

Bretons,

Bretons, who having abandoned Vannes, came over here to ſettle. Be that as it will, my deſign in mentioning this is to ſhew how neceſſary it is to inform ourſelves in every town, of the manner in which it was firſt founded, and of the moſt remarkable events that have happened in it from time to time. A ſtay of a month is ſufficient, in my opinion, for Venice.

Turin muſt be acknowledged to be a ſpot highly delightful, as well as commodious; and it will be impoſſible for a ſtranger to leave it without a regret equal to the pleaſure his ſtay in it had afforded him. The wiſdom of the miniſtry, and the moderate way of living of thoſe who have the management of the public revenues, are the reſult of a happy form of government, and the ſubject of real admiration to every traveller of diſcernment. The academy at Turin, the excellent regulation of which is owing to the care and inſpection of his Sardinian majeſty himſelf, is now become one of the fineſt ſchools in Europe, and we cannot too much preſs it upon young gentlemen to take ſome leſſons in it. The exerciſe of the great horſe has at all times made part of the education of a man of quality, and therefore ought by no means to be neglected.

Vienna

Vienna preſents us with a vigorous and hardy people, who always robuſt and inclined to feats of arms, never gave themſelves time to think about raiſing public buildings. The ſteeple of the cathedral is a magnificent piece of architecture, and ought to be viſited as well as thoſe of every other city; for we may from off thoſe places form a tolerable judgment of the extent of a city and its environs. The imperial library affords the greateſt matter for wonder and ſatisfaction: this we cannot too ſtrictly examine, nor the emperor's cabinet, where nature ſeems to form a new creation, and re-produce its wonders to the eyes of the curious. Vienna will take up at leaſt two months. The nobility here live with the greateſt magnificence, and receive ſtrangers with a becoming dignity.

In Warſaw we ſee a free nation, whoſe frontiers are continually open to all ſtrangers, and thereby ſeems to invite them to come and taſte in its boſom the ſweets of eaſe and tranquility. It is impoſſible to ſee Poland without acknowledging, that its nobility live with ſplendor, and that there is not a people on the earth that give more frequent inſtances of a generous hoſpitality than the Poles. Warſaw ſhould be viſited only in the time of the diet,

and

and then it will be neceſſary to make a ſtay of two months at leaſt. There is now a public library eſtabliſhed, and perfectly well furniſhed, for which they are indebted to the great parts and generoſity of his highneſs prince Zaluſki, biſhop and prince of Cracovia; and the care and vigilance of his brother the referendary to the crown. There we meet with ſeveral Poliſh books written on all ſubjects, which prove that the Poles have had their philoſophers, poets, and orators, as well as other nations. The fathers of the religious ſchools at Warſaw, have likewiſe, by the care and ingenuity of the reverend father Staniſlaus Ronarſky, a college inferior to none either at Rome or Paris. They teach five different languages in it, together with riding, the making of arms, and every thing elſe that is proper for the gentleman or man of quality to know. No traveller ſhould omit viſiting this college, the beauty, order, and propriety of which cannot fail to charm him.

Saint Peterſbourg is become ſo famous ſince its firſt foundation, by Czar Peter the Great, and ſtill ſo much more ſo ſince the reign of his auguſt daughter the Empreſs Elizabeth, that a young traveller ſhould by all means go thither, was it only to ſee the wonders which education is capable of

of working. The court is ſuperb, and the nobility pride themſelves on giving ſtrangers a favourable reception.

It will not be amiſs to viſit Moſcow, for the ſake of ſeeing its new univerſity, which is well worth the pains, and to get ſome knowledge of the Greek ritual, ſo famous for its great antiquity.

Conſtantinople, the moſt ſingular ſight in the world, and which we often pay for by the moſt tedious and hazardous of all voyages, ſeems to be a new world of itſelf. There cannot be a more lively inſtance of the ignorance and inactivity the gratification of the ſenſes plunge us into, than this immenſe city, in which there are neither learned men, libraries, nor ſo much as a ſingle printing-office. It is to the want of printers amongſt them, that we are in a great meaſure to attribute the brutality of the Turks. Wherever theſe artiſts flouriſh, we always meet with the marks of good taſte; ſo that a ſtate cannot give too great encouragement to a good printer, as he tranſmits to poſterity the fruits of painful ſtudy and curious diſcoveries. With what reaſon do we now regret thoſe excellent artiſts Elzevir and Stephens, who have not yet had their equals, even in cities the moſt famous for producing great maſters in that way.

London,

London, where it will be neceſſary to make a ſtay of three weeks, forms two cities, to be viſited in a day. That for the morning, where every thing has the air of buſineſs and trade; and that for the afternoon, where every thing is politeneſs and gallantry. This contraſt, however ridiculous it may appear at firſt ſight, is attended with a manifeſt convenience. By this means, every one ſets out by diſpatching his buſineſs, and then dreſſes and gives himſelf up to amuſement for the remainder of the day. Abſtruſe philoſophy has a multitude of diſciples in England; but many of theſe are apt to carry it too far. The human mind has its bounds; we ſhould always know when to ſtop. The liberty which the populace in England enjoy ſo very much above that of any other nation, and which often degenerates into a mad licentiouſneſs, may ſerve to ſhew the traveller that a man is not always happy merely from being free, but from making a right uſe of his freedom; as he is not a philoſopher becauſe he obſerves a ſolemn ſilence, but becauſe he thinks juſtly, and communicates his ideas to others at proper times.

Amſterdam is a grand and magnificent city, and merits all the attention of the

curious by its ſtreets, where we ſee canals and groves on each ſide, and the raviſhed eye is loſt in an enchanting propriety, and an elegance not to be expreſſed. Its port makes a noble and ſurpriſing figure; and taken together with the reſt of Holland, which has not without the greateſt reaſon been ſtiled a beautiful parterre, is ſomewhat very ſtriking and engaging to ſtrangers. A month is ſufficient to travel through this country, though ſo extraordinary one in its kind; for the Dutch, ſolely occupied with their trade, have not time for amuſing travellers. The uſefulneſs of the boats which conſtantly ſet off at a certain hour, to carry goods and paſſengers from one town to another, and the remarkable integrity of the pilots, who never aſk a farthing above their fare, are ſtrong proofs of a wiſe adminiſtration. The ſluices, the banks, and the machines that keep the water from overflowing the low lands, are fruits of a ſurpriſing induſtry, and well deſerving the ſerious examination of every one. We know that Peter the Great, though an emperor, worked with his own hands at ſhip-building, which by the way, is an art that it is neceſſary to know ſomething of.

Flanders,

Flanders, that theatre of the military art, where the immortal Vauban engraved his name on the ramparts of above three hundred fortifications, is at preſent the beſt ſchool in which a young perſon can ſtudy the art of war. There, accompanied by his Mentor, he repairs to behold that in execution which he has hitherto only ſeen deſcribed on paper; there he will have an opportunity of taking the plans from the places themſelves, and may trace out with his own hand the ſituation and works of each. In the arſenals and magazines, as in ſo many galleries in which he walks for amuſement, he will neceſſarily gain a knowledge of the different ſorts of arms, offenſive and defenſive, and of the ſeveral parts of a cannon. He then turns his reſearches towards the ground, and examines the places proper to be mined and countermined; and informs himſelf of the manner of drawing up armies during the laſt wars, and the methods of attack and defence. Three months are barely ſufficient, if we would ſee Flanders to advantage. The very air of the country inſpires a taſte for arms, which makes one take a pleaſure in every thing that preſents itſelf to the ſight. Every foot of ground we tread upon may be conſidered as the burying

place of an hero. Accordingly the Mentor will make a proper uſe of this place, to give his charge a juſt idea of the five bodies of troops, of which an army is compoſed, the infantry, the cavalry, the engineers, the artillery, and the light troops.

The Infantry includes in itſelf every other part of war, and alone conſtitutes the force of a ſtate. It inſinuates itſelf into and pervades defiles impenetrable to the cavalry; it paſſes the deepeſt vallies, and climbs the ſummit of the higheſt hills, marching as it were in the air along the declivity of their precipices; its narrow files open a way through paſſages almoſt inacceſſible; and then ſword in hand it clears the road for the cavalry; it purſues the enemy from poſt to poſt, hunts him out of all his lurking places, and at laſt ſurrounds him. Thus the foot ſoldier, hero alike in winter and in ſummer, in the plain or in the mountain, or in the midſt of the thickeſt foreſts, follows victory through every danger, and goes in ſearch of lawrels on the brink of a precipice, or amongſt the ſnows and froſts of the ſevereſt ſeaſon. It is not ſo with the Horſeman, who muſt be obliged to follow the blind inſtinct of an animal, and to ſtop where

where his horſe ſtops, as unable to go any farther.

If Poland has not yet arrived at that greatneſs of ſtrength and power that the vaſt extent of its territories might ſeem to promiſe it, who are we to blame for it? a want of bravery in the nation? No, certainly, for no people are of a more martial diſpoſition, than the Poliſh gentry in general; but it wants infantry, and then it would make its neighbours tremble. I am not afraid to ſay, that were that brave nobility to be diſmounted, it might be rendered an invincible body *. We have ſeen under the French kings of the third race, the famous gendarmerie, till then always accuſtomed to fight on horſeback, alight on ſome remarkable occaſions, and attack man to man. At the battles of Creſſi and Agincourt, and the fight at Cocherel, both the Engliſh and French horſemen quitted the ſtirrup, and as it were with one accord, ranged themſelves in battallion. Thus the cavalry metamorphoſed itſelf inſenſibly into infantry, and the genius of infantry gained ground more and more in all parts of Eu-

* The reader will be pleaſed to conſider that the author was an officer in the army of the king of Poland, elector of Saxony.

rope, till at length it became the prevailing method.

The cavalry though more confined in its operations than the infantry, yet merits the ſecond place in the army. It influences in its own way, moſt pieces of military ſervice; it is a ſafe-guard and ſupport to the infantry; it covers the engineers and artillery againſt the ſallies of the beſieged, and the inſults they are liable to in an enemy's country. The horſeman has in his favour the two grand ſprings of war, quickneſs and rapidity in motion, and impetuoſity and ſhock in execution. The inſtant of victory is gone like lightning, unleſs directly laid hold of. We are told by Polybius, that Hannibal's horſe at the battle of Cannæ gave the Roman army the greateſt blow, and that it was that immoveable body which brought the victory over from their ſide, and ſtrewed the fields of battle with the bodies of above forty thouſand of the ſlain. Then was Rome ready to be buried in the ſame grave with her gods, that had promiſed her the empire of the world. The infantry is an immoveable rock, which no force can overturn: the cavalry a threatning billow that comes rolling on, and ſweeps all away before it. The one is more ſlow and uniform

form in its motions, the other more headſtrong and impetuous. The battallion puſhes forcibly on, and makes all give way; the ſquadron overwhelms, and treads down every thing in an inſtant: from all which we may conclude, that an army without cavalry cannot aſſure its conqueſt, nor repair its loſſes, and that if once routed, its total ruin is inevitable, as it has no means to eſcape the purſuit of the victor.

The engineer's art is abſolutely neceſſary in war, which can have nothing ſolid in it but as it has in view the attack and defence of places, and cannot expect ſucceſs in this its two fold object, without the aſſiſtance of this art. This paſſes inſtantly from the cabinet to the trench, draws from books of ſcience the ſpeculative principles, and fixes the practical conſequences on the ramparts of the enemy. This adds to the regularity of geometrical figures, the ſubſtance and body of relief; this points out and directs the ſeat of war, and the plan of a fortification, adapting its ſeveral parts, and making even the inequalities of the ground ſubſervient to the purpoſes of its undertaking. This compels even nature againſt her will to become tractable to its art: in a word, it is this ſcience, that equally ſkilled in the art of

attack and defence, becomes the bulwark of its country, whoſe boundaries it covers from all inſults; and the terror of the enemy, whoſe frontiers it penetrates; and by the magic of its art, gains acceſs to every place, whilſt it renders its own inacceſſible; and by a ſubterraneous force uproots the ſtrongeſt ramparts, and makes them diſappear in an inſtant, with all who are lodged therein for their defence. If we look into the archives of the military art, every page will furniſh us with examples of the wonderful operations of engineering, and the great aſſiſtance it has been of. Thoſe famous catapults, particularly that of Syracuſe, which caſt forth the enormous maſſes, that after cleaving the air with the moſt dreadful hizzing, cruſhed the Sambucus of Marcellus beneath their weight, were all of them productions of this art. The inventions of our modern engineers, now more ſimple, have by that very ſimplicity greatly exceeded the boaſted wonders of the ancients: but the ſcience of an engineer is of an immenſe extent; and correſponds exactly with his intrepidity, an intrepidity that rarely ſuffers him to eſcape more than four or five ſieges; accordingly, we ſeldom ſee an engineer live to die of old age. But notwithſtanding

thoſe ſhining talents, notwithſtanding the greatneſs of their courage, we find the body of engineers hold only the third order after the infantry and cavalry in the military rank.

The artillery doubtleſs owes a great part of its merit to the art of the engineer; and cannot conſequently diſpute the pre-eminence with it. It is the engineer that in every ſiege directs the plan of attack and defence, and fixes on the ſpot for erecting the batteries, which is the niceſt piece of ſervice belonging to the artillery. We are ſufficiently acquainted with the powers of this latter, and the ſkilfulneſs of its maneuvres. Sometimes it is neceſſary to keep up a conſtant fire without waſting it, or to huſband it without weakening it; at others it muſt be ſpread without being divided; now it muſt be made to play on the weakeſt place, by pointing it thither in a direct line, ſo as that the front of the battery may be parallel to the work to be attacked, and rake the enemy, while itſelf is preſerved from their fire; again, it muſt by a parabolic fire endeavour to ruin the inner works, which are inacceſſible to a direct one; and point the blow immediately to the place it is intended for. In ſhort, what might we not ſay concern-

ing the artillery? What can more effectually harraſs the enemy, and ſweep their battallions off the field of battle, than a ſtorm of cannon balls? What can be more dreadful than thoſe mouths of fire, which being ſo infinitely inſuperior to the arm of fleſh, leave the enemy no way to eſcape, nor parry the meditated blow? What more conducive to the ſpeedy determining a ſiege than batteries judiciouſly placed? The artillery, with the aſſiſtance of an all conquering powder, whoſe effects the ignorance of former ages attributed to magic, makes the proudeſt walls tremble to their very foundations; it pierces the ſtrongeſt ſtone and cement, and levels works which were the boaſt of antiquity; no rampart however ſtrong, but by a ſpeedy fall pays homage to the irreſiſtible force of a well directed artillery.

The Light troops, though of admirable ſervice in many encounters, yet cannot equal the mighty executions of the artillery: to which we have accordingly given the preference. Nothing can ſurpaſs the activity and addreſs of the huſſar when in the field; whether on foot or on horſeback, upon the purſuit, or in ambuſcade, he alone frequently performs the buſineſs of the two military corps, foot and horſe.

Sometimes

Sometimes he eſpies a convoy, on which he darts like a kite on a brood of chickens; or a party of the enemies foragers, which in an inſtant he mows down with his death-dealing ſabre. If he ſurpriſes their corps-de-garde, he puts them for ever out of a condition to watch: he deſtroys them ere the centinel can give the word? When we think an officer of the light troops is only going to take the field, he has already had a ſkirmiſh with the enemy, and before we can learn the ſucceſs of the firſt expedition, he has begun his third, and is thinking of a fourth.

Thus, it is eaſy to perceive that every military corps has its functions of the greateſt conſequence to execute, and that each corps, though divided into ſeveral different claſſes, is equally neceſſary to the forming a good army; and all together mutually aſſiſt and ſuſtain each other. All this the Mentor ſhould explain to his pupil, and from thence give him a juſt idea of the military art; an art which forms the hero, and renders him worthy of being immortalized in hiſtory. Let us now reſume the continuation of our travels.

Madrid would be viſited more frequently and with greater pleaſure, but for the

the badneſs of the roads, and the wretched accommodations at their inns; it is an object that cannot but agreeably entertain the curious traveller, on account of its nobility, who think and act with a dignity peculiar to themſelves. Nothing can ſurpaſs the generoſity of the Spaniards. There is ſomething peculiar in the character of this nation, which in whatever light we behold it, appears equally great and excellent; and is capable of being ſtill more ſo, would the people but apply themſelves to the knowledge of the ſciences. The Eſcurial and its gardens deſerve to be ſeen: they may be conſidered as a monument worthy the majeſty of kings. In ſeeing Spain, the young traveller will be able to judge, how far the riches of the new world have been hurtful or beneficial to it. It is certain however, that a country is more enriched by agriculture and the number of its inhabitants, than by all the treaſures that can be brought into it.

Paris, that immenſe city, or rather that world, ſo univerſally talked of, and ſo little known but to thoſe who have viſited it; includes within itſelf the greateſt part of thoſe lights, which are to be met with elſewhere only in ſeparate portions. It is the ſeat of the arts and ſciences, the

aſylum

aſſylum of learned men, and the aſſemblage of all the different languages of the earth. In a word, it is the center of piety, and irreligion; prudence, and libertiniſm; luxury, and impiety; giddineſs, and gravity. It contains within its walls, palaces, and gardens, of ſuch exquiſite beauty and workmanſhip, as are not to be rivalled in the known world, unleſs by thoſe of Verſailles. Every thing in Paris merits attention; and the ſmalleſt ſhop is frequently a magazine of wonders. The French, who have been always remarkable for their fondneſs of faſhions, and every convenience of life, have made their capital exactly like what we find deſcribed in the enchanted palaces of the fairies. The moſt ſumptuous and delicate banquets appear with a look; and an elegant ball, or a ſuperb maſquerade, conducted with the greateſt gallantry and order, ariſes at a nod, or a ſingle motion of the hand. Thus from Paris, as from a rich ſource, was diffuſed through Europe, whatever we now find there of uſeful or delightful in life. But it is not on this object that we mean to fix the attention of our young traveller, though it may be, and certainly is, very neceſſary at times to obſerve theſe things, and ſometimes alſo imitate them; for

for one of the chief purpoſes of travelling, is to ſelect whatever is moſt valuable in the ſeveral nations we paſs through, and to turn them to our own advantage.

Czar Peter the Great, in his journey through France, had a deſire to ſee the parliament of Paris, in the exerciſe of its functions, and accordingly was preſent at one of its ſittings. It is highly requiſite that a young man of quality ſhould have an idea of this tribunal, which has been ſo famous at all times on account of its dignity, and the unſhaken fidelity it has ever preſerved to its kings: there he will hear the moſt eloquent pleadings, ſupported with all the majeſty of a noble diction. He will fancy himſelf in the midſt of the Roman ſenate, ſo celebrated in hiſtory. The ſcience of the bar makes a part of a finiſhed education, and no one ſhould be without a ſmall tincture of it. It will therefore be the duty of every Mentor to give his pupil an inſight into this kind of eloquence, which will be beſt done by accompanying him now and then, to the different courts of judicature; and putting into his hands a well choſen collection of the moſt remarkable law caſes.

The Sorbonne, that auguſt body, which was inſtituted as a cradle for the moſt learned

learned doctors, highly deſerves a ſtranger's attendance at one or more of the theſes diſcuſſed there; where he will ſee with what dignity the moſt important queſtions in theology are handled. From hence he may go to the univerſity college, and take a ſpecimen of their claſical exerciſes. The Mentor will not ſuffer any viſits of this kind to eſcape him; he will even carry his pupil to the bookſeller and printer, in order to procure him a knowledge of the taſte of the nation in their faſhionable books. After this, we ſhall hardly doubt that the obſervatory, the academies, and the ſeveral libraries, eſpecially the king's, will appear of too much conſequence to the governor for him to ſuffer his pupil to paſs them over unnoticed. By adhering to a plan of this kind, in the ſeveral countries they paſs through, the young traveller will be enabled to compare the progreſs each has made in literary knowledge. He will remark ſome who are as yet but at the porch of ſcience, and others again that have rendered themſelves the oracles of learning; while ſome have even the ſtart of Newton and Deſcartes, and ſtrike out into new paths of their own diſcovery; he will ſee others again ſlowly plodding on in the ſame road with Ariſtotle and the darker

ages

ages of the mathematics: from all which he will draw this concluſion, that there are ſome nations who think too much, ſome who think not ſufficiently, and laſtly, others who think not at all.

A Mentor of the leaſt curioſity cannot poſſibly paſs by the king's garden, without ſhewing his pupil a place ſo deſervedly famous, where the aſtoniſhed eye beholds all nature in epitome. There plants, minerals, foſſils, ſhells, and inſects diſplay their ſeveral beauties and properties, in the moſt exact and elegant order. There are likewiſe ſeveral private cabinets which afford the ſame ſpectacle, though with leſs magnificence, and which deſerve to be ſeen: ſuch a view as this will naturally excite a deſire of procuring a good natural hiſtory, and a hiſtory of inſects; and the Mentor who is never without a liſt of the beſt productions in every ſcience, will take care to furniſh his pupil with a copy of it: by this means a young gentleman is made acquainted with the beſt books among the moderns, and may purchaſe them as he ſees occaſion. But it is not ſufficient to know the productions of the learned; he muſt likewiſe make an acquaintance with learned men themſelves: Theſe are the living medals, which he cannot

cannot too much reverence and regard: and therefore he ſhould always make a viſit to thoſe of every country, who are the moſt diſtinguiſhed for their talents.

I would accordingly have the table of every youth of quality who makes the tour of Europe, be the frequent reſort of ſome perſon of learning. By this means he will grow familiar with the ſciences, and return home full of the excellent things he has heard; and it will afford him an unſpeakable pleaſure, when he happens, in caſting his eyes on the public papers, to ſee the name of a man of letters, whom he has formerly known and converſed with. It is full as neceſſary to have a knowledge of the literary world as of the political, and we ſhould begin the ſtudy of both betimes, if we hope to do it with ſucceſs. The great cannot too much reſpect and cheriſh writers of reputation, for by theſe alone poſterity can be made acquainted with the glory of their actions, or the ſplendor of their houſe. What crowding would there be to Plato and Socrates, Virgil and Cicero, were theſe illuſtrious men to return again to life? What emulation in all ranks to be the firſt to ſee them and hear them ſpeak! let us then not neglect ſeeing the Platos and Virgils of our own age! let us

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enjoy an advantage for which poſterity will envy us! but it is the fate of the moſt celebrated writers, that their real merit is never properly known, till they themſelves are no more.

The True Mentor will make it his buſineſs to inform himſelf of the reſidence of the men of letters in every city where he ſtops, and introduce his pupil to them; for this purpoſe he will keep a kind of liſt of them, and will endeavour to learn from their own mouths the moſt intereſting facts relating to the country they live in, and the particular branch of knowledge they themſelves make profeſſion of.

Chriſtina, queen of Sweden, paſſing through Lyons, in her way to Rome, enquired with great earneſtneſs for the celebrated father Méneſtrier the jeſuit; as one whom ſhe thought deſerving of her notice, on account of his great learning; ſhe ſaw and admired him. Lewis the Great in his journey to Toulouſe, valued himſelf upon going to viſit the cell of father Maignan the minim, a very famous mathematician, and in examining the different machines of that monk's conſtruction, he was greatly taken with him, and uſed all his endeavours to draw him to Paris; theſe are both of them illuſtrious examples! and may

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ſerve to condemn the diſſipation and want of thought in thoſe young gentlemen, who would think themſelves undone if they once ſet a foot in a cloiſter. Another object of attention ſhould be to viſit the tombs and monuments of thoſe illuſtrious perſonages, whoſe loſs is ſtill lamented by mankind. Thus, when at Rome, we ſhould go to ſee the place where the great poet Taſſo lies buried; and not leave Paris without reading the epitaph on the tomb of Deſcartes; there is a ſecret pleaſure in the very tears we ſhed on the ſepulchres of great men; and we are agreeably amuſed with comparing the narrow ſpace that contains their bodies, with that immenſe one that is occupied by their works. *Volitat per ora vivorum.*

But the viſits which the Mentor pays to to the men of letters, need not in the leaſt break in upon thoſe which the young gentleman owes to the people of diſtinction of the country he is in; it will be always proper to begin with the ambaſſador of his own nation; it is he who introduces ſtrangers of his own country into genteel company, and preſents them at the court where he reſides. In theſe viſits of introduction, nothing more is required of a young perſon, than to behave with great reſpect, and at the

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ſame time with a becoming aſſurance, ſo as to be always ready to give a pertinent and graceful reply to any queſtion that the prince may pleaſe to honour him with.

Moſt parents dread the time their children ſpend in Paris, as deſtructive to their morals and religion, and as a place from which young people generally return ſelf-ſufficient, giddy, admirers of their own ſweet perſons, and in ſhort, corrupted with a thouſand fopperies and ridiculous airs; we are ſo far from attempting to leſſen thoſe errors, or to deny the dangers a young perſon incurs there; that we ſhall begin by giving a deſcription of them; but ſhall at the ſame time beg leave to obſerve, that it is very eaſy to preſerve youth from falling into them, even in the midſt of Paris itſelf.

Well then! we will allow, that the prodigious concourſe of people of all ſorts with which Paris is over-run, cauſes a confuſion in it almoſt as bad as that of Babel; here we meet with a knot of animals, half male half female, called, *Petits maîtres*, who that they may have their underſtandings and their faith as much in the faſhion as their cloaths, pretend to diſbelieve a religion that began with the world itſelf; and are reſolved that their ſenti-

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ments on the moſt important and eſſential article of life, ſhould be as changeable as the method of dreſſing their hair, or tying their ſword knots. Thus, in the laſt age, Calviniſm was as much the faſhion as full-bottomed wigs; and in this, Deiſm is come in with the ſmart toupée, and the *aile de pigeon*. As the man is, ſays Seneca, ſo will be his converſation: *Talis vir, talis oratio.* It is debaſing ourſelves, cries one of theſe little proud wretches, to think like the vulgar, and pray to God as they do; but unhappily for theſe poor creatures! this boaſted philoſophy of theirs, which took its birth in a coffee-houſe, or at the looking-glaſs, is without principle or conſequence; and whilſt they imagine, that they debaſe themſelves by acting like the reſt of mankind, they rank themſelves with the loweſt claſs of brutes. Not one of them but declares publicly, that every thing dies with him, and that he is of the ſame nature with his horſe and his dog. Such is their extravagance; ſuch their inſincerity!

Every age has its vices, as well as its diſeaſes; that which prevails at preſent in France is the impertinence of the petit maître; an appellation given to theſe gentry in deriſion, becauſe they are for the moſt part,

part, wholly void of the genius and dignity that form great maſters; they are readily known at firſt ſight; for their whole addreſs lies in turning their heads into windmills, their bodies into puppets, and their language into an unintelligible jargon of affected terms, and a thouſand ridiculous novelties of expreſſion that never had exiſtence but in their own brains; and they have for theſe thirty years laſt paſt been the only comedians, or rather buffoons in Paris. They walk to the minuet ſtep, and bow with ſuch a number of ridiculous contorſions, that no morrice-dancer can exceed. No endeavours have been able to root them out; they ſwarm in every part, and ſeem to be produced like inſects on the banks of the Nile, from the mud and heat. Nor have the Engliſh, of all nations the moſt addicted to a philoſophical and ſerious turn, been able to reſiſt the infection; we ſee them now mimicking the airs of the petit maître, in which they excite a ſmile of pity; for certainly a bad copy of a bad original, is worſe than the original itſelf; and whoever attempts to imitate the Frenchman in the art of petit maître, muſt be put in mind

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of the aſs in the fable, that wanted to imitate his maſter.

But as it is our intention to conceal no part of the truth, we ſhall freely own that the folly here deſcribed is not the only inconvenience to be encountred in Paris. There are thouſands of obſcure fellows, who under the names of *Marquis*, *Count*, *Chevalier*, and *Baron*, are continually lying in wait to impoſe upon the unexperienced traveller, and dupe him both of his money and reputation; and likewiſe, numbers of women, ſome of them even perſons of quality, who being ruined by high living and play, either vamp up their own ſuperanuated charms, or elſe league with ſome handſome young wench of a little ſmartneſs and no family, whom they train up in every art, proper to decoy the young man of faſhion and fortune into their net. By the help of a falſe title, and a great ſhare of impudence, it is no difficult matter to perſuade an unwary perſon that he is in ſome of the beſt company in town, at the ſame time that he is in the very centre of vice and rapine; ſo that a young man is ruined if once he turns adventurer, or engages in ſchemes of gallantry and play. His purſe is quickly exhauſted by expence, and

and his health conſumed in debauch; 'till at length he comes to be ranked with the moſt vile and deſpicable wretches upon earth; and yet this is what blind and unthinking youth call *good-fortune*; great good fortune truly! thus to exhauſt their purſes, and laviſh their lives and reputations! for that always cloſes the ſcene, as a marriage does a romance.

But theſe dangers ſo dreadful to others, are not ſo to the youth conducted by the hand of a perfect Mentor, whoſe knowledge of the world, and particular acquaintance with Paris and its cuſtoms, leaves no room for apprehenſion. He will permit his charge to keep company with none but ſuch of the young nobility and gentry as are conſpicuous for their virtue and good conduct, and will introduce him into no ſocieties but what are of an eſtabliſhed and ſpotleſs reputation; he always ſets the beſt examples before his eyes; and on all occaſions makes every appearance of the petit maître the object of ridicule and foppery: he ſhuns all thoſe coffee-houſes and academies for gaming, that are the rendezvous of a ſet of young libertines of all degrees, who impudently dare to oppoſe the knowledge of the true

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God, without having themſelves the leaſt lights to conſtitute a man of common underſtanding. How can the falſe arguments of infidelity reach the ears of the pupil, whoſe Mentor always attends him when he goes abroad, and as it were covers him with the ægis of wiſdom, not permitting him to form any connections, but ſuch as he knows will be of ſervice to him. He will moreover take every opportunity of launching out into the praiſe of thoſe virtuous and ſober young people he is acquainted with; nor will he ever name the monſters of vice and impiety, without expreſſing evident ſigns of horror and indignation.

It is not therefore merely reſiding in Paris, that ought to be looked on as ſo contagious to the morals of youth, but the bad company they keep whilſt there, and the evil inclinations they bring into it. A young perſon frequently leaves home with an heart already corrupted; and after four or five years travelling through different countries returns back again: then he diſcovers himſelf without reſerve; and diſplays thoſe paſſions which the baſhfulneſs of his younger days obliged him to conceal; and then it is immediately concluded that Paris has ſpoiled the lad.

There are ſeveral houſes where they never admit gaming; and where the maſter makes it his buſineſs to aſſemble all the men of letters and intelligence he conveniently can. Theſe are aſylums againſt libertiniſm and debauchery: the doors are always open to a ſtranger, and there he may learn the elegant ſtile of converſation, which conſiſts in never being louder than other people, in never puſhing a diſpute, nor pretending to dictate; but always to keep a proper reſerve, without appearing to be under a reſtraint; to forward mirth, without becoming the buffoon; to command attention, without making a noiſe; and to liſten to others without appearing abſent. Several women of diſtinction, without ſetting up for learned ladies, have ſuch aſſemblies as theſe at their houſes, and this will be of no ſmall benefit to our young traveller; for it muſt be allowed, that a commerce with the fair ſex does not a little contribute to put the finiſhing hand to a good education. It may be conſidered as the ſchool of good manners and diſcretion; a ſchool very neceſſary for the young people of our days, to learn them to keep a bridle on their tongues. Never were the mouths of youth filled with ſuch horrors

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as in the preſent unhappy times; as ſoon as they are well turned of ten years old, their lips begin to utter the moſt ſhocking expreſſions, and their throats become a ſepulchre breathing infection on all ſides: ſo that they are the copies of vice before they have even a notion of virtue. They talk like the dregs of the people, and think it is being in the taſte. What contradictions do we meet with in the different companies we go into! A man is looked upon as a glutton, or an ill-bred fellow, if he entertains a company with a rational and decent account of an entertainment he has been invited to, though it is a public thing, and what every one makes a point of conforming to; whilſt another that recounts his debauches, and repeats actions that in the commiſſion obliged him to ſhun the ſight of his moſt intimate friends, ſhall arreſt their whole attention, and meet with the general applauſe. Perverſe and wicked age! can it be ſuppoſed that in all ſucceeding time another can ariſe ſo fatal to innocence and ſound morals! were our anceſtors to be informed of this, would it not ſurpaſs their belief?

I have elſewhere obſerved, that the irregularities committed by young gentlemen on

their travels, are commonly owing to their frequenting companies that keep late hours; now in order to remedy this inconvenience, it will be neceſſary to make it a rule to ſup always at home, except on ſuch occaſions where there is no excuſing ourſelves, as a public entertainment at court, or a formal invitation from an acquaintance. The Mentor will therefore do well to retire with his pupil at a timely hour, and by this means call him off from the diſſipation inſeparable from a round of company. They will ſup as ſoon as they get home; this will take up moſt of the fore part of the night, and then they retire to reſt; and by this means prevent a multitude of inconveniencies, and preſerve their health, that muſt unavoidably fall a prey to continual watchings and night excurſions.

Nor is the care of the health a matter of ſmall conſideration. How many young gentlemen do we ſee loſt by debauchery through the negligence of their guides? How many return home worn out with diſeaſes? The eyes of the True Mentor are as ſo many faithful ſentinels, always upon the look-out; he examines every motion of the ſervants, and threatens with immediate diſmiſſion, thoſe whom he ſhall

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detect in carrying on the leaſt intrigue. Without encouraging ſpies, he may always have people in whom he can confide, and who will inform him of what is going on. If at any time his pupil feigns himſelf ſick, as the cunning and ingenuity of youth is always at work to elude the vigilance of the governor; the experienced Mentor as cunning as his charge, keeps cloſe in the houſe, and will not ſuffer the ſham-patient out of his ſight for a moment: but if, notwithſtanding all theſe precautions, he ſhould find means to form improper connections with perſons of quality, who in regard to their rank cannot be refuſed admittance; then our Mentor boldly and without heſitation bears away Telemachus from the iſland of Eucharis. The great point is to perſuade a young man that he ſhould never do any thing he may have occaſion to repent. We meet with but two many inſtances of people who are crying out on their death-beds, I repent of having led ſuch a debauched life, and fooled away the precious hours of youth; but no one has ever been heard to ſay, I repent of having lived in the practice of virtue, of having dedicated my youth to

the ſervice of God and the ſtudy of true wiſdom.

With a governor thus attentive to the duties of his function, a young gentleman may ſpend at leaſt a twelvemonth at Paris; for it is to no purpoſe to travel like the generality of young people of faſhion, who throw away a great deal of money and time, and at laſt return home without ſeeing any thing more than a few houſes and ſteeples. While at Paris, he ſhould make himſelf a thorough maſter of the true politeneſs which reigns there, and acquire a real taſte for what is juſt and elegant. He ſhould learn to acquit himſelf with equal propriety at the table of the tradeſman and the prince, and pay every one that kind of reſpect which is their due; and in a word make himſelf acquainted with the decorum and eaſe with which every one lives there, from the wealthieſt citizen to the meaneſt mechanic. He ſhould likewiſe take an exact view of the public walks, and contemplate the beauties of nature and art, which are every inſtant paſſing in review before his eyes: a winter and a ſpring at leaſt muſt be paſſed in Paris; the winter to ſee the city in all its luſtre; and the ſpring to viſit the ſeveral beautiful ſeats in the country round about

about it, which are at that ſeaſon more particularly beautiful and charming, on account of the number of fountains continually playing, and the delightful verdure of the gardens.

It is impoſſible to live any time in Paris without taſting the charms of the moſt agreeable ſociety; for we muſt allow with Mr. de Voltaire, that the ſame Frenchman who ſeems ſuch a giddy-headed creature in a foreign country, is the moſt amiable of characters in his own houſe.

But one of the moſt critical circumſtances attending theſe journies is ſickneſs; for alas! Death which continually ſurrounds us, is for ever in conflict with the children of Adam. We meet him in all our paths, and ſee his image reflected whereever we turn our eyes: journeys themſelves but paint him more lively to our imagination; for to-day we depart from a town that we are never more to behold, and to-morrow we take leave of perſons that we ſhall never meet again in this world; ſo that all our departures and adieus are but ſo many preludes to that general ſeparation which muſt quickly follow. Each line that I am now writing, tells me that my life keeps pace with my pen; that all things paſs away with the moments that I have ſpent in compiling this work,

and thoſe which the reader will ſpend in peruſing it.

We will ſuppoſe then that a young gentleman falls ill on the road: if it happens to be in a town or city, the Mentor will inſtantly ſend for the beſt phyſician that can be got. If in the country, he will endeavour to procure the moſt ſkilful perſon the place affords; he will give him an exact account of the firſt beginnings of his diſorder, and let him into the nature of his pupil's conſtitution, his appetites and uſual manner of living; and that he may not take too much upon himſelf, he will if in a city, deſire ſome perſon of condition, to whom he has been recommended by the parents of his charge, to ſend ſome one of their own acquaintance to ſee him; it is but a neceſſary precaution in ſuch caſes, to have a witneſs of credit, to certify that the governor has done every thing in his power for the good and ſervice of his pupil; he will be careful to make the patient obſerve the regimen preſcribed him, and by no means allow a prepoſterous indulgence of particular appetites or fancies. He will keep him cloſe company; do all that is in his power to encourage him, and ſuffer only ſuch perſons about him as are careful and experienced. If notwithſtanding all his care the diſorder ſhould ſtill gain ground,

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he will in perſon put his pupil in mind of preparing himſelf for the worſt, and to that purpoſe exhort him to receive the ſacrament, and join in prayer with a clergyman of known probity and ſanctity of manners; and here I think there is no occaſion to be ſcrupulouſly nice with reſpect to any particular perſuaſion; the prayers of a good man being always a grateful incenſe before the throne of God: or, at all events the Mentor himſelf may officiate in his room, and aſſiſt his pupil in his laſt moments; ſo that death itſelf ſhall not be able to detach him from the ſervice of him to whom he has all along been a father and a tutor. It will be neceſſary, where the Mentor has two or three pupils, to have them removed, and placed in different houſes, leſt the diſorder ſhould happen to be contagious.

But I think no true governor will charge himſelf with the care of a number of different pupils, unleſs they are brothers, or that he is very well aſſured of the perſon or perſons that are to aſſociate with his pupil. It is very ſeldom that ſuch a mixture of tempers ſucceeds; young people are apt to enter into combinations amongſt one another, and to form cabals and projects; and if one happens to be reſtleſs or

diſcontented, he very often communicates his ill-humour to the reſt, and draws them over to his party. The greater the number of paſſions that meet together, the greater will be the diſorder.

I would alſo caution againſt giving a young nobleman or gentleman about to travel, any rank in the army; he generally builds upon his title, to give himſelf an air of ſuperiority over others. Few young men who know themſelves to be colonels or captains, but already fancy themſelves generals and leaders of an army; and in conſequence of that, look upon themſelves as entitled to give orders to every body, and to be ſubject to no one. This is a very difficult and troubleſome ſituation for the Mentor, whoſe authority ſhould always remain entire, and in its full force; for which reaſon, it is contrary to all rule, to ſuffer the pupil to fix the time of ſtay or departure in any place; none but very weak governors indeed, will ſuffer ſuch a flagrant breach of diſcipline. It is the governor's buſineſs, and his alone, to ſettle the day and hour of ſetting out and reſting; in all which he is to act as he ſees proper; becauſe it is to be ſuppoſed, that parents, of any tolerable degree of knowledge and prudence, will always

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leave him the maſter of prolonging or ſhortning the ſtay in the countries through which he is obliged to conduct their ſon. If the pupil is to learn ſeveral exerciſes in the courſe of his travels, it will be beſt to take his leſſons in different cities; by this he will know where they are beſt taught. We would by no means have a young gentleman kept bare of money; and the governor, when he approves of his conduct, ſhould make him a proper allowance by the month; this will give him an inſight into the diſpoſition of his charge, whether it tends to avarice or generoſity; and will prevent a youth from borrowing of the ſervants, or ſpending his money in private, which would become a double inconvenience. The pocket-money which was allowed to the duke of Berry furniſhed him an opportunity of ſhewing him a noble example of generoſity: meeting one day a ſoldier in his way, he gave him thirty Louis d'ors, which had been juſt given him for his private purſe; ſaying, *I had rather deprive myſelf of ſome few parties of pleaſure, than not take this opportunity of aſſiſting a poor creature who has expoſed his life in the ſervice of his country:* ſo that by allowing young people money now and then, we may accuſtom them to compaſſionate the poor,

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and to aſſiſt them as often as it is in their power; but the Mentor will always take care to have an eye to the manner in which his pupil manages his little income.

And this reflection leads us to ſay a word or two concerning both the œconomy and generoſity to be obſerved by the governor himſelf. He ſhould conſider the money he has in his hands, as a ſolemn truſt repoſed in him, which he is to employ wholly for the honour of his pupil, and only on the moſt preſſing occaſions. Accordingly he will keep an exact account of what he lays out; a young gentleman ſhould by no means know the ſum allotted for him while on his travels, otherwiſe he may be tempted to idle expences, and lay a great deal out in ſhew and trifles; but though every governor of integrity will as much as poſſible adhere to this plan of œconomy, yet he will by no means confine himſelf, ſo as to give occaſion to the ſervants of an inn to exclaim againſt him, for want of giving a few paltry pieces amongſt them. The value of forty or fifty pieces properly diſtributed in the courſe of his travels will prevent any complaints of this nature, which never fail to reflect diſhonour on the character of the perſon he attends.

We ſhall now take notice of the journal which we would adviſe every young traveller to keep, and point out to him the beſt method of doing it, but without entering into minute particulars. This journal ſhould contain his remarks: the Mentor then muſt cauſe his pupil to write down every evening a ſhort account of what they have ſeen remarkable in the courſe of that day; taking care to be exact in the date; by this means he will be able to retrace each day's employment for ſome years back, and with unſpeakable pleaſure, ſay to himſelf, ſuch a day I was preſented to ſuch a prince; ſuch a day I viſited ſuch an eminent perſon, or attended at ſuch a curious ceremony: for this journal is not to be wholly filled with accounts of churches, antiquities, and palaces, but ſhould likewiſe include the feſtivals obſerved in different courts, with the particular ceremonies attending them; whatever is extraordinary or ſingular in the cuſtoms and dreſſes of other countries, a liſt of modern writings, and the names of the illuſtrious men he has met with in the courſe of his travels, with a ſhort ſketch of their perſons and characters. To facilitate the execution of this method,

thod, he may obſerve the following order in his journal; let there be ſeveral leaves ſet a-part under alphabetical heads, thus; under the letter A is read in the running title at the top of the leaf, Academies, Antiquities, Arſenals; B, Buildings public and private; Books, curious and modern; C, Churches, Courts, Cuſtoms; and ſo on through the reſt of the letters. Parents ſhould in particular lay their injunctions on their ſon before he ſets out, to preſent them at his return with a journal of this kind, embelliſhed with plans of the moſt remarkable cities and towns, and whatever may be more than commonly curious. Such an order as this will keep a young gentleman employed, and put him upon making remarks on every thing he ſees; and his governor ſhould take care to repeat to him every now and then, that the advantage he has reaped from his travels, will be known by the manner in which he makes his remarks.

There is yet another benefit ariſing from thus keeping a regiſter of whatever ſeems moſt worthy of attention; which is, that it makes a young gentleman ready at anſwering any queſtions that may be put to him. We ſeldom ſee any young perſon of quality introduced to a great man without

out being aſked by him, what he has ſeen, and what has the moſt excited his curioſity; and then how mortifying is it to a governor to be witneſs of the confuſion and ſtupidity of his pupil, who does not know how to return an anſwer; or elſe gives ſuch an one as is quite foreign to the purpoſe: and yet this happens but too frequently. The following may ſerve as an example: a nobleman who had been ſome time at Rome, was one day aſked by the pope, what he had ſeen during his ſtay there; *holy father*, replied he, *I have ſeen every thing I could wiſh, but a conclave:* now ſuch miſtakes as theſe are eaſily prevented, by accuſtoming young people from their earlieſt days to ſpeak with judgment and circumſpection. A volubility of ſpeech ſcarce ever fails of running us into ſome blunder, and making us paſs for ignorant and heedleſs. The wiſe man, ſays holy writ, moves his tongue often before he ſpeaks; but the young men of our age will not readily aſſent to this; for they think that by the help of a fine head of hair, a laced coat, and a cockade, they may ſay what they pleaſe, and ſtand to it afterwards: yet nothing makes a young gentleman appear ſo mean as talking and acting at random; it debaſes him to a level with

with the vulgar, and he has no longer any right to our reſpect. This error is in a great meaſure owing to the familiarity of young people of quality with their ſervants: they are continually liſtening to their idle talk, and by that means come inſenſibly to copy their manners, and imitate their vicious way of ſpeaking. The ſkilful governor will remedy this, by preventing or putting a ſtop to ſuch communication, which always ſuppoſes a natural meanneſs of ſoul, and a low and narrow way of thinking; for thoſe who are inſpired with noble ſentiments, and have a mind formed for great things, will ſeek the converſation of ſuch people only who are diſtinguiſhed by their rank and merit, or the ſociety of the beſt books.

But notwithſtanding all this care and aſſiduity on the part of the Mentor, he muſt expect to meet with enemies, and may not perhaps have the art of pleaſing the parents: there may be thoſe that will blacken his conduct, and accuſe him of vices and faults that he is an entire ſtranger to: for it is the peculiar unhappineſs of the Great, to ſuffer themſelves to be prepoſſeſſed againſt a man of worth and integrity, and give their confidence to thoſe undeſerving of it. However, let us not wonder at this, for a

perſon

perſon of a generous and philoſophical turn cannot make his court with all that aſſiduity which is neceſſary. He looks upon the time as loſt that is ſpent in an anti-chamber, or in making a ſet of unmeaning compliments. Whereas on the other hand, the flatterer and the paraſite are continually ſcratching at the door of the great, and waiting with the moſt ſervile obſervance to catch every look. But what is this to the True Mentor? Whether he meets with approbation or not, it has no effect on his peace; as he acts not either from a thirſt of praiſe, or apprehenſion of blame, but has conſcience for his guide, and honour for his rule; and acknowledges no other maſter.

Not that the moſt perfect governor is without his faults; theſe he muſt have: for weakneſs and inſufficiency is the portion of human nature: he may not perhaps ſucceed in the education of his charge, unleſs he has to deal with one bleſſed with a generous ſoul; but ſuch is the diſpoſition of things in this life, that we frequently ſee the beſt governors have the worſt pupils; and thoſe guides, who are without talents and abilities, intruſted with the care of prodigies in underſtanding and virtue. Hence ſome young people profit nothing from their

their education, and others wander aſtray, and become loſt to every good ſentiment they were born with.

But the greateſt happineſs that can befal children, is to have parents who know how to chuſe a Mentor, ſuch as we have deſcribed, and to place all their truſt in him; a thing which rarely happens, or when it does, though the parents may in other reſpects be ever ſo virtuous and good, yet they frequently excel in their own eyes, and generally prefer their own ideas and notions to the advice of the Mentor. It is certain however that he ſhould be left wholly maſter of directing the ſtudies and travels of his pupil, and be inveſted with full power of acting as circumſtances may require. A father ſhould addreſs his ſon going to ſet out on his travels, as a nobleman of diſtinguiſhed merit and knowledge did his ſon on the like occaſion: "My ſon, this gentleman is your "governor; whom you muſt look upon "in every place, and on every occaſion, "as if I myſelf were preſent. I have de-"legated to him my authority: in con-"ſequence of which, he is at liberty to "take the ſevereſt methods in caſe you ei-"ther diſobey him, or act in a manner "unbecoming of your name, and ſo as to

"bring

" bring diſhonour upon you in the public " eye. Should you at any time be raſh " enough to write me any groundleſs com- " plaints againſt your governor, or betray " a remiſſneſs and negligence in the duty " you owe to God, or deviate from the " religion of your fore-fathers, you ſhall " inſtantly be called home, and this houſe " ſhall become your priſon. In fine, if " I hear any weighty complaints againſt " your conduct, you have every thing to " dread from my diſpleaſure, the effects " of which you may perhaps feel, not " only as long as I live, but even after I " am laid in the ground." Such were the words of this truly good parent; and thus ſhould every father act, who is deſirous of ſeeing his child reap the fruits of a good education.

We are far from having the preſumption to think, that we have exhauſted our ſubject; but this we will venture to aſſure from ſufficient experience, that there is no room to doubt of making the young man of faſhion the honeſt man, and the good citizen, by conforming to the plan we have here laid down.

The Mentor by following it himſelf, and enforcing it upon his pupil, will form him after God's own heart, and make him re-

ſpected and eſteemed of all men. He will engage him to obſerve the laws and conſtitutions of his country, and inviolably to preſerve that reſpect which is due to every lawful ſovereign: he will teach him true prudence in the choice of his friends, and the adminiſtration of his own affairs, or thoſe of the ſtate of which he is a member: he will make him able to keep a ſecret, and preſerve good order when veſted with authority: in a word, he will fit him to become in proceſs of time the good huſband, the good father, and the good maſter.

Their travels at an end, the Mentor will re-conduct his pupil to the houſe of his parents, and in delivering him up to them, may ſay as Jacob did of old to Laban, when he delivered into his hands the flocks he had entruſted him with: *I have ſuffered the drougth by day, and the froſt by night, and my ſleep hath departed from mine eyes: thus have I ſerved thee; and behold nothing is wanting of that wherewith thou haſt entruſted me.*

Then may he retire more ſatisfied with the pleaſing reflection of having given a worthy citizen to his country, and a diſciple to virtue, than with all the gifts and rewards that can be heaped upon him: conſcious

ſcious that he has given his pupil true reaſon to ſay, it was no common man that I had for my guide, but one of the moſt diſtinguiſhed wiſdom; a Mentor greater than Minerva herſelf, who was only a heathen deity; whereas, my governor was a true chriſtian: a title of all others the moſt reſpectable, did men but thoroughly underſtand its full worth and dignity. What can afford a more noble ſpectacle than the man who holds his heart as it were in his hand, takes heed to all his ſteps, regulates his every motion, allowing himſelf in no one thing unbecoming a ſtrict purity of heart; who has the dominion over his ſenſes, and ſubjects them to the yoke of the law, who checks every bewitching deſire, and ſilences every enſnaring hope, and in deſpite of the moſt ſeducing examples, keeps his thoughts and actions free from every meanneſs that may diſhonour an inheriter of the heavenly kingdom? Such are the happy effects produced by a thorough ſenſe of religion, without which, a governor, however ſkilful he may be, will never make his diſciple other than a whited ſepulchre.

If the True Mentor has the misfortune to meet with a bad ſubject to work upon; a young perſon careleſs of his advice, and wholly given up to diſſipation, he has then recourſe

recourſe to his own conſcience for his comfort, and may with truth reflect, that the pupil who has thought to impoſe upon him, has only miſerably deceived himſelf. In effect, youth are apt to imagine that they have gained a great victory, in eluding the moments of ſtudy, or flying the exerciſe of good; without conſidering, that this boaſted victory only conſtitutes their own eternal ſhame and ignominy; the TRUE MENTOR being neither the leſs wiſe nor the leſs valuable for it.

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